The LUTHERAN OUTLOOK

Augustana College Library
Rock Island, Illinois

Peacetime Military Conscription?

By John F. Palm

Undermining the Republic

By Otto A. Piper

Functional Fellowship

By H. L. Yochum

Christian Conscience and Hiroshima

An Editorial

Kagawa's Wartime Stand

By Richard T. Baker

Religious Freedom and Democracy

By G. Bromley Oxnam

Vol. XI MAY, 1946 No. 5

Pointed Paragraphs

WITHOUT THE BOOK

THE SCHOOLS of Colonial days in America and for decades afterwards were Bible centered. Some used the Bible for a reading book. Others had selections from it in the English readers. It is no wonder that the fear of God and respect for humanity and human liberties were upon the people.

Now we have in this land only one-half of the people in any way religiously connected. We may assume that among the no-religion people God's Word is little read or known. Of the nominal Christian people, nearly one-third are Catholics, very few of whom read the Bible. Of the 45,000,000 Protestant church members, less than half attend Sunday school or any church services regularly, and probably three-fourths have no reading of the Word in their homes in family worship or at private devotions. So we are in the midst of a generation of people ignorant of God's Word.

Abraham Lincoln was a very symbol of the America of three generations ago. He was a hater of injustice, an example of personal achievement, a model of integrity, and a master and writer of pure and expressive English. Hamilton Wright Mabie has well shown Lincoln's debt to the Bible:

> These sixty-six books emancipated him at once from the harsh and narrow conditions in which he was born; they set him in the great currents of human life; they brought before him the highest ideals of human character; and, above all, for the purposes of education, they presented to his imagination the loftiest examples of human speech.

It is quite impossible to have the present ignorance of this Book and at the same time a Christian civilization. This nation is drifting toward paganism—a paganism of amazing inventions, material achievements, creature comforts — liquor-soaked and crime-ridden. What will the harvest be?—*Free Methodist.*

Give our boys better mothers, and they will give those mothers better sons.—Thomas H. Nelson.

THE VIEW

A woman in a tenement today
Said, "Do come see my view," and led
the way
To her back door. I saw but disarray
Of backyard rubbish, cans and barrels
of trash
And grimed outbuildings, flanked by
piles of ash.
Dismayed I turned to her and found
her eyes
Raised to the higher level of the skies,
In them, a look both innocent and wise.
"See how green the hill," she pointed
far,
"And just above you'll find the evening
star."

Before the flowing pleasure of her face,
Who found the beauty in that lowly
place,
I humbly prayed that God might give
me grace
To look above all sordidness and strife
And see the hills and stars of life.

—*Ruby C. Hutcheson.*

One weakness of many of the war marriages is illustrated by the following episode: The newly-wed soldier-husband had just passed out the gate to board his train, when suddenly the young bride chased after him in great concern. "Herbert, Herbert, Herbert," she screamed. "What is our last name?" —Religious Telescope.

IMPORTANCE OF MISSIONS

One hears and reads a number of statements these days, even from secular sources, about the contribution made by the foreign missionary to international good will. In church circles we are frankly confessing that because, when the opportunity presented itself, we did not bend every effort to carry God's message of peace and good will to every creature, we are now compelled to bend every effort and to give without stint both of our sons and of our money to try to establish peace and justice and freedom on earth through the deadly instruments of war. All such statements and all such confessions come home to one with new meaning when he sits for an hour or for a day and listens to our missionaries as they pour out their hearts in a discussion of the world's need and of the Christian's privilege of answering that need. One cannot but be impressed, too, with the way in which God blesses the work of the missionaries—and sustains them amid perils and difficulties.—*Edward Schramm* in *The Lutheran Standard.*

Doing the will of God leaves me no time for disputing about His plans—G. MacDonald.

SPRINGTIME IN THE SOUL

When wake the violets, Winter dies;
When sprout the elm-buds, Spring is near;
When lilacs blossom, Summer cries,
"Bud, little roses, Spring is here."

The sentiment of these lines of Holmes reminds us of that joyous outburst of gladness in the Song of Solomon:

> "For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle dove is heard in our land."

Springtime! New life everywhere! Flowers, birds, great fleecy clouds, genial sunshine, refreshing showers! People emerging from their winter's hibernation! Joy! Gladness!

The beauty and the fragrance of the springtime are symbolical of the dormant possibilities within the soul of man. As the earth is quickened into newness of life by the strength of the sun, so the soul of man, warmed by the power of God's love, blossoms forth as the Rose of Sharon.

As the power that clothes the earth in its spring verdure is God's, so is His that which renews the soul of man. Science, art, education, culture, are no substitutes here. Purely secondary. New life in the soul of man comes "not by might, nor by power, but by my Spirit, saith the Lord."

Characteristic of the new life of the soul are beauty, joy, peace, and fruitfulness. There are seeds to be planted, fields to be cultivated, harvests to be gathered. The springtime is more than a joy time, it is a busy time, and the new born soul has much to do, if its beauty is to be worth-while and its peace lasting.—*Selected.*

Two things stand like stone:
Kindness in another's trouble,
Courage in your own.

—*Abram Lindsay Gordon.*

The Lutheran Outlook

Official Organ of the American Lutheran Conference
REV. E. E. RYDEN, D.D., Editor
Augustana Book Concern, Rock Island, Ill.

Published monthly in the interest of the American Lutheran Conference and of Christian work in general. The American Lutheran Conference was organized in 1930 and consists of the following independent church bodies: The American Lutheran Church, the Norwegian Lutheran Church of America, the Augustana Synod, the Lutheran Free Church, and the United Evangelical Lutheran Church. The Conference has a total baptized membership of 1,721,108. Its congregations number 6,266, and it has 4,651 ordained ministers.

OFFICERS OF CONFERENCE

President: Rev. Harold L. Yochum, D.D., 4835 Three Mile Drive, Detroit, Mich.

Secretary: Rev. Lawrence M. Stavig, D.D., Sioux Falls, S.D.

Treasurer: Mr. Otto Leonardson, 2445 Park Ave., Minneapolis 4, Minn.

The Lutheran Outlook is published at 200 S. Fifth Street, Blair, Nebr., and is entered as second class matter at the post office at Blair, Nebr., under Act of March 3, 1879.

Subscription Price

United States and Canada: $2.00 per year in advance; $3.00 for two years in advance; $3.00 per year to foreign countries.

All communications pertaining to advertising, subscriptions and change of address should be addressed to Mr. P. A. Magnussen, Manager, Lutheran Publishing House, Blair, Nebr.

The
LUTHERAN OUTLOOK

VOLUME XI | MAY, 1946 | NUMBER 5

EDITORIAL

Conference Seminars Reach Wide Circle

WHILE the American Lutheran Conference has relinquished a number of its important functions in recent years to the National Lutheran Council, its Seminars are not only reaching a far wider circle of Lutherans throughout the country but are also growing in popularity. At a recent meeting of the Executive Committee of the Conference, it was reported by the Rev. Joseph Simonson, who directed the 1946 series, that Seminars have been conducted in thirty-two communities. With figures at hand from thirty of these Seminars, it was revealed that no less than 2,976 pastors and laymen had registered for the meetings.

The number of pastors who attended numbered 1,899, divided according to Lutheran groups as follows:

United Lutheran Church in America	293
Missouri Synod	469
American Lutheran Conference	1,075
Other synods	62

The interest revealed by Missouri Synod pastors was one of the notable features of the Seminars. At Kansas City, Mo., no less than 49 Missouri Lutheran pastors were in attendance. On the other hand, by some curious circumstance, there were other Seminars where the Missouri men were conspicious by their complete absence.

Pastor Simonsen is to be commended for the exceptionally efficient manner in which he handled all the arrangements for the 1946 Seminars. This is a phase of the work of the Conference that is beginning to reveal great possibilities as an instrument for furthering Lutheran unity, and the Conference will do well to capitalize on the experience Pastor Simonsen has gained by continuing him in this field.

World Council Demands Christian Way of Life

PERHAPS the most significant of all actions taken by the Provisional Committee of the World Council of Churches at its meeting in Geneva was the bold demand it made upon the nations to adopt a Christian way of life. In a message adopted at the close of its sessions, it declared:

"There must be a new beginning in the relationships of all nations. Unless they turn from their old ways of reliance upon mere might and own their subjection to God's law of righteousness and love, they pursue the way of disaster and death. 'I have set before you life and death; therefore choose life.' A special duty is laid upon the Churches to help the nations to choose the way of life. Christians are called to be the salt of the earth and the light of the world. It is their responsibility to bear witness by word and deed that the law of God finds its fulfilment in the love of Christ."

This is a pronouncement of greatest significance. The pity is that the Christian Church has been so slow in acknowledging its responsibility for the terrible decisions made by temporal rulers in bringing ruin and disaster upon mankind. Although it is quite certain that governments in most cases in the past would undoubtedly have persisted in pursuing their suicidal policies regardless of what position the Church might have taken, it is equally certain that the Church could have been a far more restraining influence than it has proved to be. In any event, it could have testified boldly and unequivocally against war and bloodshed, and it could have made it clear that it would in nowise give its blessing or moral support to any form of international conflict.

But if the Christian Church failed completely in doing anything effective to prevent the war, it is now at least determined that it shall do what it can to win the peace. Listen to this ringing appeal:

"We call upon all followers of Christ to do whatever they can to help those who are enduring the terrible need and suffering of the present day, and to strive after a better order in which the rights of men will be fully recognized and protected. We trust that those Churches which are stronger will continue to aid the Churches in the liberated and suffering countries, and that all will increasingly support the world mission of the Church. We to whom has been given the ministry of reconciliation ask urgently that all will pray without ceasing for forgiveness, for unity, and for the real human brotherhood."

To implement its own plea with Christian action, the Council girded itself through its Department of Reconstruction and Inter-Church Aid to carry on extensive relief operations in Europe and Asia. In this task it will supervise the spending of vast sums which the Churches of the world are contributing for material aid, for Bibles and Christian literature, for temporary churches, for education of new pastors, and for refugee relief.

One of the leaders of the American delegation to the meeting of the Provisional Council was Dr. Abdel Ross Wentz, chairman of the American section of the Lutheran World Convention. In an article on the conference entitled "Call to Christian Action," Dr. Wentz draws a contrast between the unpretentious headquarters of the World Council of Churches on the south shore of Lake Geneva and the magnificent palace of the League of Nations which lies just across the lake. He writes:

"What a contrast, both in appearance and in outlook to the future! Some one has called the empty League of Nations palace a magnificent monument to failure. On the other hand, the recent meeting of the Provisional Committee of the World Council of Churches at Council headquarters was filled with a high quality of hopefulness and fairly throbbed with the energetic spirit of large undertaking. We would search the pages of Christian history in vain for more harmonious action on the part of such diverse elements or more vigorous enterprise in the face of such tremendous odds." And then he concludes on this note:

"Until the first Assembly meets in 1948, the World Council of Churches is still 'in process of formation.' But already it needs much larger headquarters and staff for its great undertakings. Will it some day move to the other side of Lake Geneva, take possession of the beautiful palace occupied by the League of Nations, convert that palace into a Church, a Church full of faith and hope and love, and equip that palace with a steeple that through the generations will point men and nations to a higher source of healing than military force and statecraft and diplomacy and other human devices?

The thought is indeed an intriguing one. The writer of this editorial also once gazed with strange feelings on that magnificent palace of the League of Nations. It was in the late fall of 1935 and the builders were still at work on it. By all mankind it was looked upon as a symbol of the world's most beautiful dream. But even as we gazed, we were filled with dim forebodings. Why? Because the foundations were already crumbling! In those very days the legions of Mussolini had marched into Ethiopia in defiance of the League, and the world was already filled with rumors of war.

Why did the League fail? Because it was not built on the right foundations. The statesmen who met at Versailles had no room for the Spirit of Christ at their deliberations, hence they attempted to build a peace structure without righteousness, justice, and love. And today the very Peace Palace in Geneva stands a mute witness to mock their ghastly failure. There was something strangely prophetic, therefore, in the warning that was sounded forth from that other little structure just across the lake on February 23:

"There must be a new beginning in the relationships of all nations. Unless they turn from their old ways of reliance upon mere might and own their subjection to God's law of righteousness and love, they pursue the way of disaster and death. 'I have set before you life and death; therefore choose life.'"

Lutherans Help Plan World Church Council

LUTHERAN leaders of America and Europe had a prominent part in the notable meeting of the Provisional Committee of the World Council of Churches held at Geneva, Switzerland, February 21-23. Among those present were Bishop Theophilus Wurm, head of the Evangelical Church of Germany; Archbishop Erling Eidem, primate of the Church of Sweden; Bishop Eivind Berggrav, primate of the Church of Norway; Dr. Abdel Ross Wentz, chairman of the American Section of the Lutheran World Convention; Dr. P. O. Bersell, president of the Augustana Synod; Bishop Yngve Brilioth and Dr. Göte Hedenquist of Sweden; Bishop Hans Fuglsang-Damgaard of Denmark; Dr. Hans Schoenfeld, Dr. Adolph Freudenberg, and Dr. Stewart Herman, Jr., members of the World Council staff; Dr. S. C. Michelfelder, European commissioner of the American Section of the Lutheran World Convention; Dr. Martin Niemoeller, vice chairman of the Evangelical Church of Germany; Director Knak of the Berlin Missionary Society; Pastor George Trarr of Vienna, Austria, and a number of others.

One of the principal items on the agenda was the planning of the first Assembly of the World Council to be held August 24 to September 4, 1948. This Assembly, which will mark the real birth of the World Council of Churches, will probably convene in Denmark or Holland. It will bring together some 500 official delegates from the more than ninety Churches that have indicated their adherence to the Council. The central theme around which all of the deliberations of the Assembly will revolve will be: "The Order of God and the Present Human Disorder."

On the agenda of the Assembly will be a proposal to amend the provisional constitution so as to provide for confessional representation in the Council instead of geographical representation. This proposal comes from the Executive Committee of the Lutheran World Convention, and, if adopted, will probably pave the way for the

entry of most of the Lutheran general bodies in America into the Council. At the present time only the United Lutheran Church in America and the Augustana Synod among American groups are officially represented in the organization, although all Lutheran national Churches in Europe are participating.

Those who attended the Geneva meeting tell of the deep emotions that gripped them as the official representatives of the Churches from nations so recently at war met in Christian fellowship again—to worship together and to deliberate on the desperate problems now confronting the Church and all mankind. Most moving also was the message adopted by the Provisional Committee, giving expression to the bond of unity which they found in Christ. It reads:

"We ourselves give thanks to God for our ecumenical fellowship in Christ. Through the years of war that fellowship has been broadened and deepened, and by God's grace we have discovered anew that He strengthens us in the universal fellowship of His Holy Church. We rejoice that we have been able to come together again after the trials of these years, and have found our hearts knit together in Christian love. We testify that in this first meeting after the war we have met and worked together as one brotherhood in a spiritual unity in Christ which has transcended our differences. For this experience our hearts are glad and thankful, and in it we see a sign of hope for all mankind. In this God hath made known to us the mystery of His will, that in the dispensation of the fulness of times He might gather together in one all things in Christ. He is our peace, in Him is the life of mankind."

An Awakened Christian Conscience on Hiroshima

THAT the Christian conscience of America has been thoroughly aroused by the tragedy which befell Hiroshima and Nagasaki as a result of the atomic bombs dropped by American forces on those cities is indicated by the report on "Atomic Warfare and the Christian Faith" received by the special session of the Federal Council of Churches at its Columbus, O., meeting. The report had been prepared by the Commission on the Relation of the Church to the War in the Light of the Christian Faith and represented the work of twenty-one outstanding Protestant theologians and church leaders headed by Robert L. Calhoun, professor of historical theology at Yale University. A summary of the report was published in the April issue of the LUTHERAN OUTLOOK.

The most damning part of the report was the statement that the atom attacks had been loosened without specific warning, under conditions which virtually assured the deaths of 100,000 civilians. "Both bombings, moreover," the report charged, "must be judged to have been unnecessary for ending the war."

Aside from its recommendation that the United States rebuild Hiroshima and Nagasaki as well as to give material aid to the survivors of the two cities, the report of the Commission was notable in its insistence that the manufacture of all atom bombs be stopped, pending development of effective international controls. It pointed out, however, that "the only conceivable road to effective control of atomic warfare is the road of international comity and joint effort," with war-making powers abandoned by all nations and the maintenance of justice and peace becoming an international responsibility.

Also notable was the Commission's declaration that the Church's first word to the world in the present situation must be a call to "active repentance" on the part of both friends and former enemies. It stated:

"The most convincing expression of repentance must be determined resistance to public policies of the war victors that seek to cripple former enemy powers. Destruction of the industrial basis of German and Japanese livelihood, already far advanced by a strategic bombing and other military action, cannot now be completed on political grounds without adding heavily to the injustice already committed in the name of the Allied peoples. Against such a compounding of injustice the Church must steadily protest, in the name of God and the common sonship of all men."

These are strong words and timely. It is easy enough for the victor nations to bring captive leaders in Germany and Japan to trial for their war crimes and to put them to death, but such actions will in nowise cause the world to forget that the Allied nations also were guilty of acts that will forever characterize World War II as a period when international morality fell to its lowest depths. The bombings of Hiroshima and Nagasaki will unquestionably rank first among all inhuman deeds in history. They constitute a dark blot on America's fair name that can never be removed.

Nor has the full extent of these crimes against humanity been fully revealed as yet. The report of the Federal Council Commission referred to above puts civilian deaths at approximately 100,000. The report of a Religious News Service correspondent, Richard T. Baker, who wrote from Hiroshima a few weeks ago, however, indicates that probably 200,000 Japanese lost their lives in Hiroshima alone. Baker, in relating the story of a Roman Catholic priest, Father Hugo Lassalle, whose church in Hiroshima was destroyed by fire following the bombing quotes the priest as saying that half of the city's population of 400,000 had perished. Of 250 physicians in the city, 200 were killed. Thousands of people who were not killed outright by the blast of the bomb were afterwards burned to death.

"We had an air alert earlier in the morning," the priest told Baker, as he related the story of the fateful day on August 6, 1945, when the atomic bomb fell on Hiroshima, "but the all-clear had sounded, and we were going back to our work. I was on the stairs of our home. Suddenly there was a flash, bright and blue, as if lightning had struck just above your head. There was no sound as of an explosion. It was more like the crack of lightning.

"It was followed immediately by the dark of night, as the accumulated dust of centuries in Hiroshima rose into the air. My breath was choked by dust from everything which rose in gigantic whirling columns. Walls, ceilings, windows fell apart. The city began to settle into heaps of rubble and splinters of wood. Fortunately, our house was well built and stayed upright until the fire reached it later."

The priest himself was cut with glass and his leg injured by a piece of flying timber. Another priest in the house was apparently uninjured, but later developed a deficiency in white blood corpuscles. Thousands of people were caught in the wreckage of their homes and burned to death. Father Lassalle told of one Christian mother who was pinned under a beam. "Her children," said the priest, "were frantically trying to remove her as the fire crept closer. Finally she called to them to leave her and to escape themselves. She was burned alive."

Reading such lines as these can hardly awaken a sense of pride in the hearts of Christian Americans. On the contrary, the feeling deepens that the most revolting of all war crimes lies at the door of America itself. And when a group of representative scholars and churchmen of our own country, after a most careful study of all the issues involved, tell us that it was not necessary for ending the war, one wonders if Christian morality any longer enters into the determination of our nation's policies. One thing is certain, as the report of the Federal Council Commission points out, there is need of "active repentance" on the part of both friend and foe.

Missionary Movement Observes Anniversary

THE YEAR 1946 marks the 40th anniversary of the founding of the Laymen's Missionary Movement of North America. In commemoration of the event, plans are being made to re-emphasize the importance of lay activity in the work of the Church, particularly as it relates to the task of Christian World Missions. In a series of meetings to be held throughout the United States and Canada, the vital theme to be discussed will be "Missions or Munitions?" This will also be the theme for the year's observance of Men and Missions Sunday, which falls on November 17 in the United States and October 28 in Canada.

Dr. Arthur Compton, the noted scientist, is general chairman of the committee projecting the anniversary activities, and Judge G. W. Morley is chairman in Canada.

In view of the opportunity which millions of American fighting men have had during the course of World War II to observe the beneficial results of foreign missions, particularly in the Pacific area, a special effort will be made this year to enlist young men in the missionary movement. "Missions or Munitions?" should prove a challenging theme to all such, and certainly no one is in a position to give a more convincing answer to the question than they are.

"Missions or Munitions!" The more we think of the theme ourselves, the more we become intrigued by it. It seems to state the issue quite squarely. Dr. Mott's famous dictum, "Thousands of missionaries or ten of thousands of bayonets," is even more valid today than when he uttered it. To save men's lives, or to destroy them? To let loose demonic forces upon mankind, or to bring them the Evangel of the Prince of Peace—which shall it be?

Here we are reminded of the words of the late Wendell Willkie, after his famous tour in which he discovered "One World," when he told Churches that foreign missions are "vital to the future hopes, not alone of other nations, but of our own United States." Foreign missionaries, he added, are the "most popular foreigners" in every land he visited, and their work is essential for "a world of peace and well-being to survive."

And Henry Wallace, following his return from China, was even more explicit. Said he:

"If we are going to have a decent peace and a decent world after the peace, two things must happen. Religion must expand and take in a lot more territory; and we must have a tremendous revival of the missionary crusade. It doesn't make much difference what else we do, unless we do this."

"Missions or Munitions"—which shall it be?

Parent Responsibility In Training Children

THE LOCALE of Christian nurture should be in the kitchen, parlor, bedroom, and on the playground as well as in the classroom."

Such was the conclusion of sixty college presidents, theologians, professors of religious education, editors, professional and lay workers, pastors, and denominational secretaries who made up a committee appointed by the International Council of Religious Education to study the problem of Christian education. The report of the sixty-member committee was submitted by Dr. Paul H. Vieth, New Haven, Conn., Horace Bushell, professor of Christian nurture at Yale University Divinity School.

"Christian parents must become the chief teachers of religion," the report added.

Not a very profound conclusion, some might say, especially coming from such an impressive array of learned people, and yet there can be no question but that the committee really reached "grass roots" in the problem. For there is no longer any doubt in the minds of most leaders of the Church that the weekly hour allotted to Christian education in the Sunday school is entirely inadequate in the training of children and that it must be supplemented by increased emphasis on the family as the center of teaching religion.

The Sunday school, on the other hand, is a very essential link in Christian education, according to the report of the committee, which repudiated the idea that such inadequacies as poor planning, untrained leadership, and

haphazard methods are inherent weakness of the Sunday school.

"They are rather," the committee found, "the result of lack of planning, slovenly performance of accepted duties, and disinterest on the part of ministers as well as laymen in this fundamental phase of the Church's work. There are so many schools operating on an entirely different basis and in goodly measure realizing their Christian objectives that we take courage. We know that the Sunday school can be effective because, in so many instances, it is."

There are now no less than 2,000,000 men and women engaged in teaching the 21,461,423 pupils who in 1945 were enrolled in the nation's Sunday schools. To provide more practical training for these, as well as materials which will help parents to teach their children religion, is one of the most effective means of promoting religious education, says the report, which continues:

"Perhaps if we had spent as much time and effort and money in helping parents to do their job as Christian educators and in training pastors and key workers in the local church as we have spent upon the production of new types of curriculum and the promotion of various schemes of raising the Church by its bootstraps, we should now be less alarmed about the state of Christian education."

The report urges laymen to volunteer as part-time workers to furnish leadership to several churches in a particular area. It expresses deep concern that Christian laymen are so slow in giving personal service to the Church. "The way in which millions of persons were enlisted during the war for volunteer services requires arduous training and many hours of often difficult labor," the committee observes, "has caused the Church once more to ask where in the realm of motivation we can find for peace the equivalent of war."

In this connection, the committee suggested that theological seminaries make a serious study of how they may help seminary students and ministers "to understand, accept, and fulfill their important responsibilities in Christian education." Denominational boards of education and church colleges were also asked to join "in the more effective preparation of all college young people for Christian service in church and community, and in the recruiting and training of young people for full-time Christian service."

Incidentally, the committee labeled as "unfortunate" the idea that Sunday school exists only for children and that adults do not need it. "In addition to the Sunday service of worship, in addition to the educational effect of the church life and atmosphere, in addition to the training value of office-holding and committee work, men and women need classes or courses or discussion groups on important themes," the committee declares. To which we would add that church members also need to know their Bibles better.

Truman Maintains Tie With Church of Rome

ROME'S STRATEGY TO WIN AMERICA in order to retrieve the losses it has suffered in the Old World is well on its way. Another notable victory for Vatican diplomacy was won on May 3 when President Truman announced that he would return Myron C. Taylor as his "personal representative to His Holiness the Pope, with the rank of Ambassador."

That such action was taken in the face of the strong protest lodged by the Federal Council of Churches and numerous individual Protestant communions is indicative of how firmly the Roman Catholic hierarchy has intrenched itself at the seat of our American government. Only a week previous to Mr. Truman's announcement, the Associated Church Press, representing all Protestant church editors in the United States, had met in Washington and registered its emphatic disapproval of the maintenance of diplomatic relations with the Vatican. The resolution of the editors succinctly set forth the illegality of such an arrangement and threatened to invoke Congressional action if it were continued. It read as follows:

"Resolved that the Associated Church Press, being the editors of the Protestant Press in convention assembled in Washington, do hereby condemn the action of President Harry S. Truman in renewing and extending the appointment, without sanction of the Senate as prescribed by the Constitution of an ambassador of the United States at the Vatican, said ambassador being known as personal representative of the President.

"Because such an appointment is a violation of the principle of separation of Church and State; because the appointment was made originally in 1940 by President Roosevelt on a temporary basis in relation to the war, whereas the office has now been maintained at public expense for six years; because this ambassadorial appointment has not had the sanction of the Senate as required by the Constitution of the U. S.:

"We call upon the President to recall his ambassador Myron Taylor, and require the Department of State to close its embassy at Vatican City. If this does not occur within a reasonable time, we call upon the Foreign Relations Committee of the Senate to hold hearings on why the ambassador should not be recalled."

Evidently the President has chosen to accept the challenge. It now remains to be seen whether the Protestant forces of the United States will be able to muster sufficient public sentiment to compel its government to be obedient to the basic law of the land in carrying out its policies.

Into College Windows

By ALVIN N. ROGNESS

CONGREGATION IS CENTRAL

THE FOCUS OF ALL CHRISTIAN ORGANIZATION is the congregation. This is the visible assembly of believers with their pastor, among whom God is busily at work through the Word and Sacraments. In the congregation men and women are at school, from the cradle to the grave. Every other form of organization is auxiliary to the congregation, whether a ladies' aid or a college, a mothers' club or a vast foreign mission program. And basically, it is more important to integrate a person into a full-orbed life in a congregation than it is to make of him a teacher, pastor, or missionary. Before he can effectively perform in any other role, he must find himself in the rich fellowship of believers, the communion of saints, which historically expresses itself in the life of a congregation.

If this premise be true, then it follows that a church college serves its Lord and its students principally by strengthening them for a deeper and fuller congregational life. It is our habit to point with pride to our alumni ranks, indicating how many have earned distinction in business or the professions. Nor are these facts without significance, for it is commendable that many have found places of leadership in society. The sounder criterion of worth, however, would be some survey which would reveal how many students have left the halls of learning to re-enter the ranks of the congregation with greater vision and zeal than before. They may have become famous lawyers, skilled physicians and outstanding educators; but even more significant would be the added fact that as lawyers and doctors and professors they walked humbly and faithfully in the ranks of their fellow believers in the congregation.

No Christian college can be expected to work miracles. It is but an arm of the congregation, and can only continue the work which the home and local parish have begun. Indifferent parents and negligent congregations cannot pass the buck to the church college, and expect the college to send them back a zealous congregational member when the raw material was warped and spoiled from home. But given a young man faithfully reared in a devout home and active in a local congregation, it becomes the towering task of the college to intensify and exalt the role of congregational membership for him, and to mould him as a pillar in the church.

It is easy for our Christian objectives to get lost in the intangibles, for the life of the Spirit does not lend itself to pattern. But we who believe that the Lord has attached singular significance to the historic Church, and to the congregation as its manifestation in time and place, we must conclude that a vigorous life of the Spirit will naturally seek expression and find growth within the organized congregation; and further, that separate from life in the congregation, the life of the Spirit is in grave jeopardy of death.

The Conference Corner

BY PRESIDENT H. L. YOCHUM

FUNCTIONAL FELLOWSHIP

ULTIMATELY organic unity; meanwhile, what? We shall have to correct our tendency to be absolutists, with an all-or-nothing attitude toward unity and fellowship. We shall have to be realistic, not sentimental or unreasonable. We shall have to recognize the fact that unity is always relative, and that fellowship likewise has its degrees. Would it not seem obvious that we ought to evaluate the relative degrees of unity which we have with one another now, and then express them in the corresponding degrees of fellowship, even as we continue our efforts to develop and perfect both our inner unity and its outward expression in fellowship?

Let us translate those general statements into very practical situations. I maintain that every body of Lutherans in America could cooperate in the National Lutheran Council as it is now set up, without compromise of doctrine and practice. This is the level on which all Lutherans in this country could be associated, a functional agency which does not involve pulpit and altar fellowship, in which the respective bodies are free even to the extent that they may specify the particular projects in which they wish to participate cooperatively without committing themselves otherwise.

Not only because our Lutheran Church can greatly improve its contribution to our social environment by such collaboration, do we urge those bodies not yet associated with the National Lutheran Council to establish such relationships. We recognize that a valuable by-product of this association is an increasing degree of understanding, of good will. This may seem to be a by-passing of proper efforts to establish unity; rather does it serve to set the stage for a cordial, frank, and effective consideration of the rather delicate points involved in attaining inner unity. Some may object that developments to date do not confirm this statement. In reply I would openly suggest that only a long-range perspective will suffice, that we prefer to proceed farther along this line when the Council is more than a "two-thirds of American Lutheranism" entity. And if there is no disposition to enter into even the degree of fellowship involved in the National Lutheran Council on the basis of such unity as actually exists, what hope can one entertain for efforts to establish a much greater degree of fellowship by negotiations on the part of small commissions?

This approach to unity and fellowship on one front need not and should not keep us from vigorous approaches on another front—that found in the synodical confer-

ences. Surely within both the American Lutheran Conference and the Synodical Conference the present degree of inner unity can be advanced and closer fellowship attained. Neither self-righteous criticism of sister synods nor a bland indifference to existing tensions will further the cause of unity. In an attitude of genuine concern for the highest good of all concerned, in a spirit and atmosphere of "sweet reasonableness" and Christian cordiality, points at issue can be discussed dispassionately and much of the difficulty can be adjusted. Each body must maintain a *status confessionis* while avoiding unevangelical insistence that every other body speak and act just as we are accustomed to do. More and more the particular interests and predilections of each body must yield to the common interests of all. The existence of tensions within the conferences is not a problem, but an evidence of integrity and earnestness which will not ignore and evade issues for the sake of superficial concord. Some of these tensions can be resolved by frontal attack, if the spirit of all concerned is right; others must become part of a long-range development of better understanding and gradual sublimation.

Meanwhile we are confronted by another problem of relativity—selective fellowship. This is again a realistic recognition of a given situation and of the need of doing what is indicated under the circumstances. It is the only apparent solution to the problem of recognizing the unities which exist in spite of disunities which persist within the same bodies. It is felt that a blanket declaration would be a tacit recognition that the discordant elements are correct in their position or that the points at issue are inconsequential; therefore it is decided that fellowship will be extended to those with whom sufficient unity exists but denied to those within the same bodies with whom sufficient unity does not exist. This seems logical, right, and wise. It puts the blame exactly where it belongs. It should serve to align those who have maintained doctrines or practices not in conformity with the official position of their own body. It will create some tensions, of course, but that is no argument against selective fellowship. I see no reason why every Lutheran body in America could not authorize a selective fellowship; in a sense, most of our bodies already practice a selective fellowship with those to whom they have extended official fellowship. For no synodical discipline can ever hope to effect such complete unanimity in all matters of doctrine and practice as would make it possible for all Lutheran pastors to fellowship without discrimination. Nor is such rigid uniformity as that even wholesome or desirable.

One further phase of our thesis deserves brief consideration; the possibility of recognizing the degree of unity which we have with non-Lutherans by some sort of commensurate fellowship. Here also a discriminating fellowship seems indicated, the degree of fellowship in each case conditioned by the degree of unity recognized. Certainly it is unfair and senseless for us to treat all non-Lutherans alike. What may seem a consistent practice in this matter actually becomes very inconsistent. One cannot arbitrarily draw a line around Lutherans and exclude all others from every degree or form of fellowship. That over-simplifies the problem, causes offense, and stultifies the group guilty of such policy. I am not advocating pulpit and altar fellowship with non-Lutherans, joint services, and the like. But I do believe that Lutherans need to restudy the whole matter of fellowship as it relates to one another and particularly non-Lutherans. We must give up thinking in terms of absolutes which do not exist, and frankly think in terms of the relativit which does exist. My thesis is that degrees of fellowship should be established which reflect the degrees of unity discovered or achieved. This is the only realistic approach to the problem of unity and fellowship, in my humble opinion.

Black Wings

By Einar Paulanton
St. Paul, Minn.

BLACK Wings! Black Wings!
Black wings hover, like the shadow
Of some mighty super-fortress
Stalled (as if could stall in mid-air)
Darkening all the space beneath it!
Black wings, black wings! 'Tis the famine
Spreading Europe-wide and Orient.
Millions, millions, verged on starving,
Turn their hollow eyes in longing
To "America, Land of Plenty."
Shall we fail them, or compassionate
"Cast our bread upon the waters,"
Christ-like pitying ("Saw the multitude,
Bade them sit," and miracle-fed them)?
"Hands across the ocean"; pleading,
Empty hands, ah, eager-trembling,
For the "gift of life" we squander!
Black wings! Black wings!
Shall these turn (if we should fail them)
Into vulture-wings? Forbid it,
O Thou God of all compassion!

* *

Black wings! black wings!
These shall lift, soar, disappearing!
We shall join the new crusading,
As in holy war, life-giving,
Sending joys like "joys of harvest"
O'er the oceans—; men shall marvel
At our hearts' unleashed compassion,
Men shall rise and bless America,
Thanking God, shall bless the New World.

Peacetime Military Conscription?

By John F. Palm
Superintendent of Schools, Isle, Minn.

THE CHOICE is not between universal peacetime military training and unpreparedness, but between compulsory universal peacetime training and some other manner by which our nation can be prepared adequately to defend herself and to preserve the peace. For these purposes our country should be prepared.

The choice is not between peacetime conscription and unpreparedness because preparedness can be accomplished by other means than by a compulsory universal training law. This other means is volunteer enlistments and, if necessary, a selective service act to keep the Army, Navy, and Air Forces at the strength deemed necessary and essential for adequate protection.

A Break with Tradition

It seems unnecessary and unwise for this country to break now with its traditions and convictions over the years regarding peacetime conscription and to embark at once upon a program of universal military training with its inevitable, far-reaching consequences, before we see the pattern of peace, before we observe the effectiveness of the United Nations organization in its efforts to keep the peace and to prevent aggression, before we play our part in attempting to make the UNO an effective agency for the purposes for which it was created, and before we know more about the use of atomic energy and the relations of atomic energy to a program of national preparedness and to war itself.

The only justifiable reason for peacetime conscription is that it is a military necessity. But peacetime conscription is not a military necessity. If I believed it were, I would support it.

Not an Adequate Defense

Furthermore it is not an adequate means of national defense. As high military spokesman have recently and repeatedly pointed out, the next enemy who might attack us would strike without warning and with his full might in an effort to win the war right at the start. As the proponents of universal military training have proclaimed time and again, in the event of another war America may not have the time to prepare herself for battle as she had for World War I and World War II.

Permit me to quote Mr. Robert M. Hutchins, chancellor of the University of Chicago, on this subject:

"I oppose universal military training on the ground that as a military measure it is absurd. And if you ask how a layman can contradict the leading military experts on a military matter, I reply that they contradict themselves, for they first show that universal military training is a military anachronism which will weaken the nation, and then demand it in the name of military strength.

Inconsistency of Generals

"The generals and admirals all insist on the rapidty of technical change. Then they insist that men trained with old weapons are going to be effective in using entirely new weapons. They prove that there is no defense against the atomic bomb, and then ask for an enormous army to defend us against it! They show that this bomb can be sent into other countries by rockets or smuggled in by agents, and then ask for a large Army, Navy and Air Force to carry it into other countries. They convince us that in an atomic war 40,000,000 of us will be killed in one night and then claim that it will be helpful to us to have wasted two or three billion dollars a year in teaching millions of young men close-order drill. They propose, in short, an obsolete, wasteful, and ineffectual method of dealing with the military problems of the atomic age, problems which they themselves admit require an entirely new approach and entirely new ideas.

"There is no defense against the atomic bomb. This means that there is no way of preventing the destruction of the cities of the United States, for nobody seriously supposes that there is a secret of the atomic bomb which the United States can keep. If we cannot beat the atomic bomb, we shall have to beat war. There is no other way in which we can save our cities from the fate of Hiroshima and Nagasaki . . Professor Einstein thinks that in the next war about two-thirds of the population will be killed, and that is certainly a cautious estimate. But of all the kinds of training which the one-third surviving might need, the most useless is military training.

Should Expand Education

"In the attempt to defend the remnants of our country as best we can, military training is the most useless of all forms of preparation. An educated, inventive, devoted people, united by a common understanding of their common heritage and filled with a determination to defend it—such a people will have the best chance of winning an atomic war and of reconstructing their society amid the destruction which an atomic war will visit upon both the victor and the vanquished. From the standpoint of defense, survival, and reconstruction the best expenditures of $33,000,000,000 a year in the atomic age would be an expansion of education among all Americans, young and old, until all of us had developed to the maximum the potential character and intelligence we were born with.

"This is also the best way to beat war, for it is a start toward the formation of that world community which is our only hope. It is insane, when we have participated in the establishment of a world organization, to proclaim the futility of it by announcing that we are going to base our plans for peace on our own overwhelming military

strength. We blast and betray the only hope we have. The time has come to stop this silly un-American saber rattling, and get down to the task of laying the foundations of a peaceful world."

Would Bring Regimentation

The chief objection to peacetime conscription is that universal peacetime military training will change the character of the American people. To draft boys and men in time of war or under the threat of war is one thing. To compel all men in this country at a given age to spend a year in military training in peacetime is quite another thing. This will lead, beyond any doubt, to regimentation of our youth and will place Government in control of all men of this country for one year in peacetime. This will be an enormous extension of the function and power of government. The ultimate result of such a program will not be good.

Let us consider a few statements on the subject of universal military training by men who know of what they speak:

A chaplain, Major George B. Wood, who made four invasion parachute jumps with the famed Eighty-second Airborne division, demanded recently that the Army clean up its moral standards. He said: "Many American officers are not fit for the responsibility of leading youths who woud be drafted under the proposed compulsory training measure. If the commander approves gambling and sexual misbehavior, his men do likewise. If he sets an example of good character, the example is followed."

"A Danger to Democracy"

Brig. Gen. H. C. Holdridge, in testimony before the house military committee criticizing the Army's advocacy of universal military training, said: "It is trying to railroad this legislation through on a wave of post-war hysteria. Army has not looked at itself in the mirror for 150 years. Its most prominent characteristic is its mediaeval caste system which sets up unsurmountable barriers between the officer aristocracy and the enlisted men. It promotes class consciousness and class cleavages. The army leadership is class conscious, ultra-conservative, absolutist, and the Army itself offers an excellent breeding ground for totalitarianism. Knowing the Army for what it is, I insist that we dare not turn our youth over to such a leadership as it is now constituted without grave danger to our American democracy."

Philip F. LaFollette, former Governor of Wisconsin and a veteran of both wars, says: "Universal military training has become obsolete in the age in which a single atomic bomb can pulverize an entire battlefield. Instead of pursuing a policy of Fascist militarism, let us use our best leadership to lead all nations to outlaw universal military service."

Repugnant to Free Men

The proponents of this legislation have adroitly called it universal military training and they have belabored the point that it is not peacetime conscription. A rose smells the same by any name you call it and the point is, every youth when he reaches the age of eighteen is drafted for one year to take military training. He must do this whether he wants to or not. This is the essence of coercion and compulsion which is repugnant to free man. It is so contrary to our American tradition that it deserves our most careful scrutiny and mature consideration.

The preparation we need is preparation for peace. We contend that the enactment of the proposed legislation would create, not security, but a false sense of security which might quiet the fears of those who believe that, even in the age of atomic bombs, an adequate unilateral national defense against all comers is possible.

The Road to Ruin

It is significant that Germany, Japan, and Italy—the three Axis Powers—as well as every other major nation in history which has had universal military training or peace-time conscription, inevitably has been led into war and eventually to defeat and utter ruin.

If we begin drafting boys and men and then pass the equal rights amendment to the Constitution, we will also draft women, and, finally and inescapably, we will draft all business. We have not fought to destroy militarism and dictatorship abroad to establish them here at home. We do not feel that it is morally safe, economically justifiable, or politically wise to take eighteen-year-old adolescents from the influences of their homes, churches, and schools and segregate them in Army camps where influences are admittedly not too good. In military life discipline is imposed from without. In civilian life discipline is created from within. The education and health of our youth can be developed much more efficiently and cheaply in our schools and colleges than in Army camps. Blind obedience to military commands is not conducive to the free scientific spirit of inquisitiveness. Servility to superiors makes a boy weak, not strong. One can differ and talk back in a college classroom, but not in an Army camp.

We do not feel that America, which is populated by many peoples—most of whom came to this New World to escape the tyranny of the Old—should adopt the foreign philosophy and the alien idea from which they fled. Millions of our men have fought and many thousands have died to avoid such slavery.

What Should be Done

In considering the proposal to establish permanent compulsory military training in this country, we should follow the advice of an eminent educator, Arthur E. Morgan, who says:

"What can be done? Four things specifically. First of all, we should postpone action on conscription until the subject has been much more fully investigated. The American Council on Education, which includes all the major organizations in the educational field, recommends that the President appoint a national commission of representative leaders from industry, agriculture, labor, the

Church, education, and the Congress to survey all aspects of national defense, to the educational system, and to the program of international peace through world organization.

"Second. When a national policy is formulated and adopted, then if it should include some elements of military training, a somewhat similar commission should have over-all control of that program, to insure that such training does not destroy the self-directive freedom which is the genius of America, and the source of its long-time strength. The State is only one aspect of society. A wise State will be modest and restrained in exercising its power over its subjects. The American concept of life has included a high regard for personal autonomy. Any program, such as peacetime universal compulsory military training, which would require a boy of 17 or 18 to surrender his life philosophy if he has one, and make himself an uncritical and obedient instrument of imposed authority while being indoctrinated in the philosophy of force, would be a blow to freedom.

"Third. At present West Point is an anti-democratic outpost in America, with plans to capture America for the spirit of blind obedience, arbitrary power, and rigid caste stratification.. It should be reorganized, making it a graduate school, receiving men of greater maturity and educational background; and all except the explicitly military members of the faculty should be withdrawn from other educational institutions, where the American spirit survives and modern scholarship prevails. West Point should be Americanized before it Prussianizes America.

"Fourth. America should study most carefully the conditions necessary for peace, and not only the conditions necessary for waging war."

Undermining the Republic

By Otto A. Piper
Professor of New Testament Literature and Exegesis, Princeton Theol. Seminary

SOMETHING went utterly wrong in our national life during the last years. We entered this war with the proclamation of the Atlantic Charter. That was the way it should be. As the "Founding Fathers" saw clearly, the difference between the Republic and any form of government does not consist primarily in the fact that ours is a representative government based upon free and general elections. We can have a democratic constitution and yet it is not a bit better than any other form of government. A majority may use the democratic form of government in order shamelessly to pursue its own interests. No, the characteristic feature of democracy, as the Declaration of Independence describes it, is the respect for objective moral standards which each government has to recognize if it is not to destroy the Republic. The "rule of law" and the pursuit of the common good form the basis of our Constitution; hence it defines in the "Bill of Rights" some of those inalienable rights which have to be respected in every human creature. Since it is God himself who has endowed man with such inalienable rights, we respect them not only within our own nation but everywhere in mankind.

It was out of the spirit of the Declaration of Independense and the Bill of Rights that the Atlantic Charter was born. Hence we felt rightful indignation when the crimes of the Nazis became known. They were crimes against humanity, and the Nuremberg trial was instituted to vindicate the rights of the powerless victims of Nazi tyranny.

But for nine months now news has been reaching this country in increasing volume that has alarmed not a few people. The Russians, the Poles and the Czechs, it is evident now, are perpetrating the same crimes against the Germans for which the Nazi leaders are brought to trial. But strangely enough, the American newspapers which filled their columns with horror tales of Nazi atrocities keep silent about these new crimes. Things are quite different in England. Both in the press and in Parliament the dreadful fate of the Germans in Eastern Europe is being discussed with great frankness, and the British government has joined public opinion in the condemnation of this new wave of lawlessness that threatens to destroy the very foundations of Europe. By our continued silence we give the impression that we condone what our British Allies condemn. Or may it be even worse? Could it be that our nation had already grown so callous in moral matters that we are unable to feel rightful indignation when other nations show disregard for what we once declared to be the inalienable rights of every human being.

The Secret Yalta Pact

These are briefly the facts. In a secret agreement reached at the Yalta Conference, President Roosevelt gave his approval to a plan according to which all the Germans living in Russia, the Baltic Countries, Poland, Czechoslovakia, Hungary, and Austria should be expelled and sent into the territory that would be left to Germany. It is estimated that this transfer affects a population of 14 to 16 million people. Even under normal circum-

stances such an enormous shift of population would be a gigantic task. In the chaos that followed the war it developed into a catastrophe of unbelievable dimensions. The first thing the Eastern powers did was to deprive all these people of their whole property. A German living east of Germany had no property rights. Farmers who were not immediately expelled had to hand over their farms to a Russian or Polish or Czech administrator and had to work for room and board. People living in the cities had their bank account confiscated. Some tried to keep alive by selling their furniture and clothes. But it was of no avail. One day police or militia would come and order them out of their houses. They were marched to a railway station, herded into box cars, which were then locked. Many suffocated. Many more died on the journey which lasted from one to three weeks and during which no food was provided. *Life* magazine had recently pictures of the survivors of such a transport which went from Lodz, Poland, to Berlin. Of one group of 150 people, only six survived.

As a rule, no able-bodied male person between 14 and 60 has been included in these transports. They are held back and used as slave laborers. It is known that many of them have already died as a result of malnutrition, exposure, and exhaustion. The Russians admit frankly that this is their avowed policy. They plan to reduce the German population by starving and killing the men. The men are not used to repair the devastation of the war—there would be at least a trace of a moral justification for that—but rather in mines, quarries, factories, and on farms. How the press howled its indignation when millions of slave loborers were discovered in conquered Nazi Germany! But now an even greater number of Germans have to work under conditions which representatives of the International Red Cross describe as being far worse than those in Hitler's camps, and while these men are starving we are trying the Nazis for having resorted to slave labor!

A Process of Extermination

It is obvious that this policy of extermination hits the infants and old people particularly severely. It is known that in a large section of former Germany now under Polish administration not a single child under six years of age has survived. The old people sometimes manage to keep alive until they reach Berlin or some other place of refuge. But statistics show that many die within a few months after the end of their forced emigration.

Practically nowhere do these people enjoy any longer legal protection. They are robbed, tortured, killed: nobody cares. Polish and Czech doctors and nurses are forbidden to assist them in cases of illness or of childbirth. Their own doctors are arrested. When typhoid fever became epidemic in the Polish zone, the Polish administration put whole localities under quarantine for weeks. No food or medicines were sent in, and anybody who tried to leave was shot.

Use Concentration Camps

The former German concentration camps are now used to accelerate the process of extermination. Police and militia may arrest anybody without a warrant. There is no trial. I happened to see a letter of a professor of the German University of Prague which was smuggled out of one of these camps. He was under arrest for more than eight months, was never tried or told the reason of his arrest, and at the moment of writing was so weakened from exposure and malnutrition that he had no hope of seeing the next month. It is only by chance that a foreigner happens to enter any of these camps. As a matter of international courtesy, their existence is ignored. Conditions in the Czech camp "Stadium" near Prague, however, were known to be so inhuman that the Britsh Foregn Office finally drew the attention of the Prague government to the strong disapproval that was being voiced in the British Parliament.

It is obvious that the spirit of Hitler has triumphed over nations of Eastern Europe. Brutality, cruelty, denial of human rights have become the official policy of the governments in Warsaw and Prague. These are not spontaneous explosions of hatred. The pattern is the same all over the country, and the treatment goes on month after month.

Crime Against Women

But there is one feature of the picture for which there is no parallel in the records of the Nazis: that is the shameless and brutal licentiousness Russians and Poles show in the treatment of German women. When the first news of these sexual orgies reached this country we were inclined to dismiss them as the deplorable excesses on the part of some individuals. But the evidence poured in from all corners, and it repeated in monotonous simplicity the same hideous tale.

It is now clear that the advancing Russian armies have raped and violated practically every German woman they could get hold of. Age was no protection. Girls of eight years were brutally violated, women high in their eighties became the prey of Asiatic lust. In Danzig the deaconesses working in the hospitals were dragged away from their patients to be raped by the Russian soldiers. In Neisse, Silesia, 132 nuns were raped. The bishop of Kattowitz reports that he has 65 pregnant nuns in his diocese. The Polish militia, which followed in the wake of Russian armies, repeated the conduct of the Russians. From time to time our newspaper correspondents report in a casual way of raids made by Poles and Russians on the trains in which German emigrants traveled and how they satisfied their sordid desires in the presence of the other travelers.

Human Rights in Peril

It is clear that there is not much we can do to stop all these crimes against humanity. But I am asking myself where our country is drifting when we allow our newspapers to report these things in such a casual, matter-of-

fact way without raising a voice of protest. Has our moral conscience become so dull and calloused that we no longer feel indignation when we see human dignity and honor so debased? Can it be that our people is so infected by this immoral mentality that we deny even sympathy to the members of an enemy nation? But let us be frank. If that be so, would not the Nuremberg trial be an enormous fraud? What then would be the basis upon which we could judge the Nazis? Merely the fact that we happen to have the power to do so?

The fate of 14 million people is at stake. That should be enough to arouse us from our lethargy. But worse than that: the fate of our Republic is in danger. If this generation lacks the moral stamina to make a deliberate stand for the rights of man wherever they are threatened, our own house is in danger of collapsing. Morality is indivisible. If we accept its standards, then we must defend them always and everywhere. On the other hand, if we tamper with them, they become but glittering tinsel. The time has evidently come to tell our newspaper editors and our representatives in Washington that Christians in this country are not prepared to sacrifice their sense of moral justice even if our protest is made on behalf of our former enemy.

Religious Freedom and Democracy

By Bishop G. Bromley Oxnam
President of the Federal Council of Churches

LAST MAY, at the close of a journey that had taken me through the European and the Mediterranean Theatres of Operation, I boarded a plane at Casa Blanca. There were ten or fifteen aviators aboard, young men of the Army Air Corps who had been prisoners of the Japanese. One of them, representative of America at its best, told me he had gone down over Burma and had known it meant capture.

"I resolved," he said, "that there were two of my possessions the Japs would never get. I was determined to keep my wedding ring and a little locket my wife had given me. It had her picture in it. Before they lined us up, I put my ring in my shoe, and held my locket so I could "palm" it. The Japanese officer noted the white circle around my finger where the skin had been protected from the sun by my ring. He pointed to my finger, and said, "Where is your ring?" I had to give it to him, but I did manage to keep the locket."

The young pilot took the locket out of his pocket, and said, "Would you like to see it, Sir?"

"That's my wife," he continued proudly, as he handed it to me.

We talked for a time about his prison experiences, the joy of returning home, the meaning of life, and the future. Finally he said, and there was nothing profane or irreverent in his quiet but intense statement—"God, it is good to be free again."

Men who have lost their freedom become acutely aware of its worth.

"The Noble Free"

Liberty is one of the most treasured words of true Americans. It has found its way into our mint, and when the coins are struck, "Liberty" stands out in bold relief. At this very moment, my older son, an infantry officer, is at sea. In a few days, he, like his comrades before him, will enter our greatest harbor and lift his eyes to a statue with its lamp held high. He will recall the words we taught him when a boy, the lines written by Emma Lazarus and cut into the stone of the Statue of Liberty:

> "Give me your tired, your poor,
> Your huddled masses yearning to breathe free,
> The wretched refuse of your teeming shore,
> Send these, the homeless, tempest-tossed, to me—
> I lift my lamp beside the golden door."

And he will breathe free again!

In a nearby city is a broken bell with its inscription "'Proclaim liberty throughout all the land unto all the inhabitants thereof." Yes, the American cherishes liberty.

"Religious Liberty: An Inquiry"

Religious freedom is a part of the larger question of liberty, but we are to concern ourselves primarily with the issue of Religious Freedom and Democracy.

What is religious liberty? How is it related to democracy?

The Federal Council of the Churches of Christ in America and the Foreign Missions Conference of North America set up a Joint Committee to consider these questions. Dr. M. Searle Bates, former Rhodes Scholar and Professor of History of Nanking University, was invited to prepare the basic study. After two years of corporate investigation upon the part of the Joint Committee, Dr.

Bates prepared the final report which, after the most critical consideration, was finally adopted by the Joint Committee and published by the International Missionary Council. The volume is entitled "Religious Liberty: An Inquiry." It should be in every church, and should be studied carefully by clergy and laity alike.

Dr. John A. Mackay, the distinguished chairman of the Joint Committee writes in the Foreword: "A new problem has been created for statesmen and churchmen and the mass of common people. Recent events reveal that over large areas of the globe and among powerful human groups a profound change has taken place in thought and attitude with respect to religious freedom. The trend that marked the era of political liberalism, when religious freedom was regarded as an inalienable right possessed by all men, has come to a sudden and dramatic end in large and representative areas of the world. Outside those parts of the world where democracy continues to be taken seriously, no individual can claim religious freedom as an inalienable right. The public implications of his personal faith are determined for him in the name, and in accordance with the interests, of some particular group—religious or political—which claims the right and has the power to control his destiny."

It is in this volume that the thoughtful Protestant will find the answer to the questions, What is religious liberty? How is it related to democracy?

Kenneth Scott Latourette, the famous historian of Yale University, writes, "There is no other study in this field which so combines comprehensiveness, scholarly competence, objectivity, and penetrating insight."

A Right of the Individual

The Federal Council of the Churches of Christ in America adopted the following statement recently that is related to this question: "We recognize the dignity of the human person as the image of God. We therefore urge that the civic rights which derive from that dignity be set forth in the agreements into which our country may enter, looking toward the promotion of World Order and be vindicated in treaty arrangements and in the functions and responsibilities assigned to international organizations. States should assure their citizens freedom from compulsion and discrimination in matters of religion. This and other rights which inhere in man's dignity must be adequately guarded; for when they are impaired, all liberty is jeopardized. More specifically, we urge that:

"The right of individuals everywhere to religious liberty shall be recognized and, subject only to the maintenance of public order and security, shall be guaranteed against legal provisions and administrative acts which would impose political, economic or social disabilities on grounds of religion.

"Religious liberty shall be interpreted to include freedom of worship according to conscience and to bring up children in the faith of their parents; freedom for the individual to change his religion; freedom to preach, educate, publish, and carry on missionary activities; and freedom to organize with others, and to acquire and hold property for these purposes.

"To safeguard public order and to promote the well-being of the community, both the State, in providing religious liberty, and the people, in exercising the rights thus recognized, must fulfill reciprocal obligations. The State must guard all groups, both minority and majority, against legal rights with a sense of responsibility, and with charitable consideration for the right of others."

For Roman Catholic and Jew

The history of the Roman Catholic Church and of the Protestant churches is marred by intolerance, denials of religious liberty, and at times outright persecution. American soldiers have died upon foreign soil, not alone to destroy the totalitarian threat to freedom but also to establish freedom everywhere. One of the Four Freedoms is Freedom of Religion. The Church ought to be the first and strongest defender of religious liberty. I believe I speak for American Protestantism when I say it is our sincere purpose to guarantee religious liberty to the Roman Catholic and the Jew as well as to maintain it for ourselves. Insofar as intolerance of any kind has been a part of Protestant practice in the past, or manifests itself anywhere in the present, we are repentant. If our Roman Catholic brethren might likewise reveal a spirit of repentance, and works meet for the same, there is no reason why we could not rise from our knees and gather around a common table, there to reach understanding on this question of religious liberty, an understanding that would express the essential spirit of our faith and the basic principles of democracy.

Monsignor Fulton J. Sheen was quite right in a recent radio sermon when he suggested that pride must give way to humility before the redemptive work of the Holy Spirit can be consummated in the heart of a sinner. And that is equally true of an institution. It applies to the Protestant Churches, the Roman Catholic Church and Jewish congregations. A dynamic faith is institutionalized for purposes of propagation. There is always danger that men of lesser stature than the founders may come to regard the institution as of greater importance than the faith, and that the major energy shall be spent in keeping the institution going rather than in using the institution as a means to permeate society with the Spirit of Jesus, and to transform the human soul. Knowing Protestantism as I do, I know the danger that lies in regarding the Church as an end in itself rather than as a means to do the will of our Blessed Lord.

As Protestants, treasuring our Protestant heritage, we are resolved to maintain and to extend religious liberty, until at last every man shall possess the precious privilege of worshiping God according to the dictates of his own conscience.

PACIFIC LUTHERAN
THEO[illegible]INARY
[illegible] LIBRARY

Protestant Principles and Democracy

The fundamental principles of Protestantism are congenial to democracy. They are essential to democracy.

American Protestants believe in the separation of the Church and the State. It is for that reason that they are opposed to the appointment of a diplomatic representative of the United States to the Vatican. We are likewise opposed to the continuance of a "personal representative of the President" to the Vatican. If it be true that certain information was available during the War, and that as a war measure it was deemed wise to have such a "personal representative", certainly, with the war over, the validity of such an argument is questionable. It is to be doubted that the "information" is the information a democracy needs. When Franco, whom our President does not like, can hide behind the vestments of a hierarchy, and is called a "son of the Church" and Franco Spain is designated "Christian Spain," then words cease to have meaning, and information from sources that can be so confused in the use of terms is of little worth. How can any American who fought to extirpate fascism from Italy and Germany condone the fascist regime of Franco Spain!

It is also because Protestants believe in the separation of Church and State that they are determined that public funds shall not be used for sectarian education. There are more than five hundred colleges and universities related to Protestant Churches in the United States. We do not, we would not, ask public support for these schools. We are opposed to the endeavors of the Roman Catholic Church to secure public support for their private schools. The logic of their position is to establish also a Presbyterian school system, a Methodist school system, an Episcopalian and a Baptist system. Is there to be a Jewish school system? Among the Japanese of the West, are we to set up a Buddhist system for those who are Buddhists? Are all of these systems to be supported by public funds?? Is there any reason that would justify the support of Roman Catholic sectarian education that would not justify similarly the support of other sectarian education? Public education is one of the bulwarks of democracy. It is the duty of government to provide educational opportunity for every American child. Decisions in this matter are reached democratically, and deserve the support of loyal American. It is not the duty of the State to support sectarian education. That is to cross the line that separates Church and State.

All forms of Christianity affirm the dignity of man, and this affirmation is basic to democracy. But democracy demands more than the recognition of man's dignity. It insists that freedom is essential to the development of the individual. True, it is freedom under law, but it is law to which the individual gave consent. Government derives its just power from the consent of the governed. To protect that freedom, civil liberties are written into the fundamental law of the land. Man must be free to discover the truth that brings greater freedom. The right of private judgment which is a fundamental Protestant principle is also a cardinal tenet of democracy.

The Free Man and the Free Mind

In a democracy, a man in freedom makes individual decisions. His decisions are not to be made for him by a political party, by a leader, by a Church. In democracy, there is no scientific hierarchy that says to the trained researchist, "This is the truth." Each scientist patiently presses on. Protestants refuse to believe that a religious hierarchy possesses all the truth about God. They reject the dogma that man is dependent for his salvation upon a priestly class or a system of sacraments, controlled by that priestly class. They hold that the individual stands in immediate relation with God, that the individual may bring the devout and dedicated mind to the study of the Scriptures, and may himself interpret them; that the individual is saved by faith. We speak, therefore, of the universal priesthood of all believers.

We see in this faith the necessary undergirding of democracy. Democracy envisions a free man exercising his private judgment, reaching individual decision concerning the man for whom he will vote, or the measure he will support. Democratic man refuses the shackles of all doctrines, whether political, economic, or ecclesiastical that insist upon a hierarchy that makes decisions that he must obey. In democracy, there is no oligarchy, no hierarchy, no leader with the right to say "You must." In democracy, we together say, "We will."

The Fuehrer principle of fascism, the dictatorship of the proletariat doctrine of communism, the attempted mastery of democracy of the people as a whole by sections of the community bent on securing special privlege—all are repugnant to the fundamental principles of democratic faith. The whole concept of totalitarianism, whether it is a permanent policy as affirmed by the Nazi or a temporary expedient as declared by the communist, contradicts the democratic doctrines of liberty. The denial of private judgment in the realm of religion is likewise a repudiation of democracy. The assumption that a hierarchy alone is qualified to make decisions for free men in the realm of faith is of the same cloth as the assumption of fascism that a political hierarchy has the right to make final decisions in the realm of politics.

Fascism presented at first a spectacle of a mighty mass moving in splendid precision toward pre-determined goals, and some were caught in the hypnotic undertow of great parades, the Fuehrer's voice, and the temporary satisfaction of having no longer to think but now only to obey; and, of course, some trains ran on time.

And some declared democracy was decadent, incapable of united action, the easy prey of the totalitarian power. How little the dictator knew of the real power that lives in the free man's heart. How little he knew of the free man's readiness to die to preserve his right to speak his mind, work where he pleases, join the Church of his choice, vote for whom he desires, read what he likes, shut his radio off or turn it on. There are some who assume there is decadence in the little village church, with its simple service, where policies are determined democratically by a free clergy and a free laity, where God's Word

an be read by intelligent men. I assure you democracy ives there. There are 12,336 Protestant churches in this ation. There are many denominations, although the act that 82 percent of all church members belong to but hirteen Churches, and that 97.4 percent of all church nembers belong to but fifty-five, indicates far greater nity than is realized when someone states there are 256 eligious bodies in the United States. There are great alues in variety, and the fact that men are free in the United States to worship according to their consciences s reason for diversity. If I had to give up liberty to gain unity, I would prefer to keep my liberty. But unity can be achieved and liberty preserved. The Federal Council of the Churches of Christ in America is living estimony to that fact.

We are bound by precious principles of Protestantism, and once we are convinced those principles are in jeopardy, Protestantsm will rise as one man to preserve religious liberty for ourselves, our sons, and the sons of our sons.

The organizations of religion must not only preach democracy but must themselves reveal democracy in their organizational structure and routine practice. Ecclesiastical organizations based on autocracy are not designed to give effect to democracy. Authoritarianism is repugnant to democratic man whether it be heard in the voice of a fascist dictator or be seen in the pageantry of ecclesiasticism. Free men demand the right to make up their minds in the realm of religion as well as in politics. The property interests of a Church must never be put before the personality interests of a people. Power must be democratically controlled because it corrupts a religious institution just as it corrupts a political institution.

Principle and Expediency

Unfortunately, the Roman Catholic Church approaches the question of religious liberty from two points of view, one that of principle, the other that of expediency.

As a matter of principle, it holds, "It is not lawful for the State . . to hold in equal favor different kinds of religion." It is opposed to the separation of Church and State. It insists that where Roman Catholics are in large majority, the State should further that faith and restrict other faiths in criticism and missionary activities, deny them exemption from taxation, in a word, restrict their liberties. It holds that it is the one true Church, teaches the one true religion, and since it therefore has the truth, it is not obligated to be tolerant of untruth. Religious intolerance of this kind is the source of religious persecution. A prominent Roman Catholic authority writes, "The very existence of any other Church is opposed to the command of Christ that all men should join His one Church . . As far as God's law is concerned, no one has a real right to accept any religion save the Catholic religion." However, on the basis of expediency, the Church tolerates the separation of Church and State, and the fact of other Churches. Nevertheless, it argues that constitutions of governments may be changed, and this toleration is not necessarily a permanent commitment.

As evidence for the above statement, but a few citations can be inserted. It was Pope Leo XIII in *Immortale Dei* who declared, "It is not lawful for the State, any more than for the individual, either to disregard all religious duties or to hold in equal favor different kinds of religion. . " In "Chief Duties of Christian Citizens", Pope Leo XIII also said, "But if the laws of the State are manifestly at variance with the divine law, containing enactments hurtful to the Church, or conveying injunctions adverse to the duties imposed by religion, or if they violate in the person of the Supreme Pontiff the authority of Jesus Christ, then, truly, to resist becomes a positive duty, to obey, a crime; a crime, moreover, combined with misdemeanor against the State istelf, inasmuch as every offense leveled against religion is also a sin against the State."

In the famous "Syllabus of Errors", issued in 1864, the Roman Catholic Church, in the words of the Pope, declares the following propositions are errors, that is, they are not true: "Every man is free to embrace and profess the religion he shall believe true, guided by the right of reason." The Pope said this statement is not true. "In the present day, it is no longer expedient that the Catholic religion shall be held as the only religion of the State, to the exclusion of all other modes of worship." The Pope affirms this statement is false. "When it has been wisely provided by law, in some countries called Catholic, that persons coming to reside therein shall enjoy the public exercise of their own worship." This also is declared to be untrue.

Three additional statements from the "Syllabus of Errors" which are a little difficult to follow in their negative form should nevertheless be studied carefully. "The Church ought to be separated from the State, and the State from the Church." "But it appertains to the civil power to define what are the rights and limits within which the Church may exercise authority." "In the case of conflicting laws between the two powers, the civil law ought to prevail." Each of these propositions is declared by the Pope to be false. Consequently, the Roman Catholic Church does not believe in separation of Church and State, as a matter of principle. These matters are of major concern when we discuss religious liberty and democracy.

"The One True Religion"

The Roman Catholic Church insists that the one true religion, which it holds is Roman Catholicism, should be furthered and protected against attack. This is the duty of the State.

A few quotations from the authoritive volume *The State and the Church* by Ryan and Millar will make clear the principles upon which Roman Catholic conceptions of religious liberty are based. For instance:

"The fact that the individual may in good faith think that his false religion is true gives him no more right to propagate it than the sincerity of the alien anarchist en-

titles him to advocate his abominable political theories in the United States."

If the premises laid down by the Roman Catholic Church are accepted, it follows that "the one true religion" should be protected against attack from any quarter and that this is a duty of the State. Ryan and Millar continue, "To the objection that the foregoing argument can be turned against Catholics by a non-Catholic State, there are two replies. First, if such a State should prohibit Catholic worship or preaching on the plea that it was wrong and injurious to the community, the assumption would be false; therefore, the two cases are not parallel. Second, a Protestant State could not logically take such an attitude (although many of them did so in former centuries) because no Protestant sect claims to be infallible. Besides, the Protestant principle of private judgment logically implies that Catholics may be right in their religious convictions, and that they have a right to hold and preach them without molestation . . In practice, however, the foregoing propositions have full application only to the completely Catholic State. This means a political community that is either exclusively, or almost exclusively made up of Catholics." Then follows a paragraph that deserves careful study. "But constitutions can be changed, and non-Catholic sects may decline to such a point that the political proscription of them may become feasible and expedient. What protection would they then have against a Catholic State? The latter could logically tolerate only such religious activities as were confined to the members of the dissenting group. It could not permit them to carry on general propaganda nor accord their religious organizations certain privileges that had formerly been extended to all religious corporations, for example, exemption from taxation. While all this is very true in logic and in theory, the event of its practical realization in any state or country is so remote in time and in probability that no practical man will let it disturb his equanimity or affect his attitude toward those who differ from him in religious faith."

"The Catholic Position"

The position of the Roman Catholic Church in terms of principle is stated with frankness in a pamphlet entitled *Freedom of Worship, the Catholic Position,* written by Francis J. Connell, C. SS. R., S. T. D. This is published by the Paulist Press, and carries the imprimatur of Francis J. Spellman, Archbishop of New York, recently made a Cardinal. "The Catholic Church is the only organization authorized by God to teach religious truth and to conduct public religious worship. Consequently, they (Catholics) hold that any creed which differs from that of the Catholic Church is erroneous, and that any religious organization which is separated from the Catholic Church lacks the approval and the authorization of God. The very existence of any other Church is opposed to the command of Christ that all men should join His one Church. From this it follows that, as far as God's law is concerned, no one has a real right to accept any religion save the Catholic religion, or to be a member of any Church save the Catholic Church, or to practice any form of divine worship save that commanded or sanctioned by the Catholic Church . . Logically, then, Catholics hold that no one has a genuine right, as far as God's law is concerned, to profess any religion except the Catholic religion. Certainly, no creature has a genuine right to disobey the commands of God . . It was in accord with this principle that Pope Pius IX, in his Syllabus of 1864, condemned the proposition, "Every man is free to embrace and to profess that religion which, guided by the light of reason, he judges true . . The mere fact that a person sincerely believes a religion to be true gives him no genuine *right* to accept that religion in opposition to God's command that all must embrace the one true religion. Neither does it necessarily oblige others to allow him the unrestricted practice of his religious beliefs . . The second Catholic principle, pertinent to freedom of worship, can be called by contrast to the first, the principle of *personal tolerance* . . Catholics may not persecute non-Catholics because of their sincere religious convictions. However, as was pointed out above, this does not necessarily imply that unrestricted freedom must be granted by Catholics to the religious activities of non-Catholics . . If the country is distinctively Catholic . . that is, if the population is almost entirely Catholic, and the national life and institutions are permeated with the spirit of Catholicity . . the civic rulers can consider themselves justified in restricting or preventing denominational activities hostile to the Catholic religion . . They are justified in repressing written or spoken attacks on Catholicism, the use of the press or the mails to weaken the allegiance of the Catholics toward their Church, and similar anti-Catholic efforts . . Nevertheless, even in a predominantly Catholic country, circumstances may render it more advisable for the government to grant non-Catholics the same measure of freedom of worship as is enjoyed by Catholics."

That, no doubt, is the Roman Catholic position. It is not the Protestant position.

This, therefore, is the principle. It is a fair assumption that the principle will be applied when the power to do so is possessed. Consequently, the pronouncements under "Expediency" carry little weight, when religious libery is under consideration. If, in principle, a Church does not believe in religious liberty; it is of no significance to point out that it cooperates to maintain religious liberty where it is too weak to do anything else. The test lies in noting what is done in practice where the Roman Catholic Church is strong enough to practice its principles.

In Spain

In Spain, Dr. M. Searle Bates records, "According to reports of the year 1944, it seems that 20 out of 200 Protestant churches are now open. Some pastors have been driven out of the country, and others work under persecution, covert or naked. All Protestant schools were closed. In the large cities, members are able to get along, but in smaller communities recognized Protestants were

commonly refused employment, sale of goods, and government relief. No Spaniard can secure a certificate for leaving school or can enter civil service, until he has official evidence of instruction in the Roman Catholic religion. Every officer and soldier must attend mass. In the rural districts, copies of the Bible have been taken, even from individuals. Despite earlier permission from the present regime to print and to circulate, since 1940 the Bible Society has been ordered by the Under Secretary for Press and Propaganda, acting under instructions from the Minister of the Interior, to stop circulation of the Scriptures. Police, under the same order, confiscated the 100,000 pieces of bound items kept in Madrid. Bibles are stopped at the frontier. (In the last normal year, steady increase in sales had reached 211,000 copies.) In Spain, the Church, which suffered so grievously and fought so fiercely under the banner of freedom, has shown again that it desired not religious liberty but Roman Catholic monopoly." (Page 20, "Religious Liberty: An Inquiry")

In Peru

In Peru, the Pastoral Letter issued by the Archbishops and Bishops as late as December 18th, 1943, declared: "We are in duty bound to raise today a warning voice against a grave and widespread danger which seriously threatens the purity and unity of our religious faith. The fold has already been daringly attacked, and the wolf would continue with immunity to spoil the flock and enjoy at the same time the protection of the law and the good will of the authorities . . Many years ago now, Protestantism commenced to filter through into this nation . . The first groups, however, worked very much behind the scenes, since the Fourth Article of our Constitution declared the Apostolic Roman Catholic faith to be the state religion to the exclusion of all other forms of worship. The Protestant sects, however, in combination with anti-Catholic societies, refused to rest until they had succeeded by specious pretexts in inducing our Legislative Chambers first to mutilate and later repeal this Article *which constituted a sacred bulwark of our religious belief and a powerful restraint against sectarian audacity* . . Scarcely was this protecting wall broken down and liberty of worship granted than the unrestrained violence of the sects overflowed in campaigns to propogate their doctrines; and, as though they now owned the country, they abused the hospitality so liberally extended to them and thought themselves quite within their rights in setting to work to demolish the secular edifice of our Catholicism by applying to it the incendiary torch of their heretical blasphemy . . We see them posing as teachers of religion, belching forth upon the ignorant populace from their soap boxes in streets, plazas and parks, the whole content of their falsehood, pitifully disfiguring the very foundations of dogma and ethics, disguising the Word of God, deliberately falsifying historical truth . . To insure the success of their work, they carefully choose outlying suburbs and places where the presence of priests, missionaries, or energetic Catholics does not interfere with the de-Christianization of the humble poor . . How is it they prefer our territory for the scene of their evangelical aggression and forget the 75,000,000 of atheists which figure in the latest census in the United States." Then follows an attempt to introduce the factor of patriotism. The Pastoral Letter continues, "Whoever attempts to violate our spiritual unity, attacks, therefore, our nationality . . Outstanding writers (a tribute to the Protestant campaign of propaganda) reveal purposes that go further than a mere propagation of sects, the agents of which are these Protestants so long prepared and well paid . . It is urgent, therefore, that we undermine and counteract the Protestant campaign, which is a Crusade of error and lies, opposing it with a sound and vigorous Crusade of Prayer and Apostleship . . This should be organized, as we have noted, on a plan of resistance and action against Protestantism with the collaboration of all the vital forces of Catholicism."

In Mexico

In Mexico, a Pastoral Letter of similar spirit was followed by violence in which Protestant Churches were destroyed and Protestant preachers attacked and brutally beaten. In Italy, Protestant missions and Protestants have suffered serious disabilities. It should be noted that the Peruvian hierarchy goes out of its way to introduce the element of Patriotism. "Whoever attempts to violate our spiritual unity, attacks, therefore, our nationality." Is this to incite violence?

Roman Catholicism holds to a principle. The principle is the denial of religious liberty. It affirms a doctrine of expediency. The latter must be judged by the former.

A doctrine of expediency has no place in the realm of religious liberty. Either we believe in religious liberty or we do not. Is it too much in these democratic days to call for the end of all practices that deny religious liberty and for the repudiation of all statements of principle that repudiate it?

Surely there is one rule that can govern all of us in this matter of religious freedom. It comes from the highest authority. "Do unto others as ye would be done by."

A Protestant Dilemma

The difficulty lies in the fact that when a Protestant speaks of the abuse of privilege by the hierarchy, he is immediately portrayed as attacking the Church. This is not true. He stands ready to protect the religious liberty of the Roman Catholic, but he stands likewise ready to resist political practices designed to secure secular privilege. It is not to attack the Roman Catholic Church when Professor A. Victor Murray, president of Chestnut College, at the Jubilee Congress of the Free Church Council meeting in London pointed out, "Rome nowadays is represented by a sectarian type of organization." It believes itself to be the perfect society, judge in its own cause, omnicompetent and self-sufficient. Anything that furthers its interests, political or social, as well as re-

ligious, is considered to be according to the will of God. Mussolini's expedition to Abyssinia furthered the interests of Romanism, and was blessed by the Pope. Franco's rebellion in Spain was helped by a large donation from the Archbishop of Seville. The Vatican has been as busy as the Communists in separating Poles from Poles in Warsaw. It is this irresponsible influence in an internationally organized society with its headquarters in a foreign country—in this way exactly parallel to Communism—that makes the free church Protestant evangelical witness against Rome so vitally necessary."

We do not attack the Roman Catholic Church, but we do resist those practices essentially political in nature which are in effect attacks upon us, and which result in the limitation of our freedom. Many of my dearest friends are Roman Catholics. I know they are gravely concerned over political activities that they feel are likely to limit the full service of the Church in the religious field. Is it a proper function of the representative of a Church to threaten political leaders who attended a mass meeting at which the Vatican's attitude toward Franco Spain was criticized? Why should efforts be made to keep a speech delivered at such a meeting off the radio? I believe devout Roman Catholics and loyal Americans are concerned. It was a distinguished Roman Catholic who pointed out that the Pope is a king as well as a religious leader, the head of a State as well as the head of the Church and that activities distinctly political in nature are subject to criticism just as the political activities of any political leader are so subject. The difficulty lies in the fact that a Church cannot be both Church and State.

We deplore religious division. We rejoice in such statements and practices as revealed by such men as Archbishop Luthy of San Antonio. Fully conversant with our own shortcomings, repentant for all activities that have in days gone by directly or indirectly limited the religious freedom of others, resolved to reveal our own principles in practice, we call upon the Roman Catholic Church to be a Church, not to attempt to be a State and a Church. We shall bring practices to light which we believe constitute a threat to religious freedom. We shall speak firmly but in brotherly spirit. All that we ask is that our fellow Christians, in matters of religious liberty, do unto others as they would be done by.

Protestantism Is Alerted

Protestantism is alerted. We propose to march. It is not our purpose to attack fellow Christians. We do not attack a sister Church. We seek solely to protect our own liberty, and we believe thereby to protect religious liberty everywhere. Our primary task is to affirm our own positive conviction. We are opposed to any movement in this land that will take on anti-Roman Catholic character. We desire for every member of the Roman Catholic Church the same liberties we desire for ourselves. We are ready to march, not against our brethren, but forward in the name of our Lord. We have received our orders. They were enunciated long since in the simple but compelling words, "Follow me." We move forward in the knowledge that nothing can separate us from the love of Christ. It is in full commitment to Him that abundant life comes to the individual and to society. He is the Way. He is the Truth. He is the Life. In Him, the ultimate became intimate. Perfection lived in personality. The Word became flesh and dwelt among us. He calls for absolute obedience, utter loyalty, and promises the joy and beatification that comes from the full gift of self to others. God loved the world, and sent His Son, and His Son revealed God's will for men. In the teaching of Jesus lies the revelation of the moral law. It is in obedience to that moral law that man becomes free indeed.

Thus we pledge ourselves to follow Him. We repeat His command, "Ye must be born again," as we seek in His name the salvation of the individual. We repeat likewise, "Seek ye first the Kingdom of God," and in His name we summon men to the building of a just and brotherly society. We believe in God, the Father Almighty, and in Jesus Christ His only Son, our Lord. We call for the liberty to preach the unsearchable riches of Christ and the freedom to translate His ideals into the realities of the common life. May Christians everywhere hear His command, "Follow me," and in complete dedication answer, "Love so amazing, so divine, demands my soul, my life, my all."

Kagawa's Wartime Stand*

By Richard T. Baker

Copyright 1946 by Religious News Service

TOKYO—When a Japanese Christian said several days ago that perhaps Dr. Toyohiko Kagawa had become a little too nationalistic during the war and was somewhat too susceptible to public flattery, he just about encompassed in two thoughts the most that can be said against Kagawa today.

The very undivine winds of gossip in Tokyo have carried the name of Kagawa a great deal recently. He is one of the most frequently discussed public figures of the country. Opinions regarding the man's basic liberal nature, usefulness to the restoration of Japan, Christian character and fundamental sincerity range from the extremes of fierce opposition to devoted loyalty. One American journalist in the city told me recently he had enough stuff in his file "to hang the man," but he had been advised to "lay off," and somebody was "doing a cover up job for Kagawa." At the other extreme are Kagawa's admirers, who rationalize away all his wartime statements and point to the great good he is now doing to restore Japan as evidence of his sincerity and usefulness.

I have studied Dr. Kagawa's writings, his wartime statements, and have talked to him and his devotees and opponents at length. After two months of watching the story of Dr. Kagawa unfold, it is my conclusion that he is a sincere Christian, highly useful for the new day in Japan, but one who made serious errors of judgment in the past. Those errors are understandable according to a certain pattern and are in line with what Kagawa's fellow Japanese Christian defined as being "a little too nationalistic" and somewhat naive.

Passionate Devotion to His People

What is the pattern of development in Kagawa's attitudes during the past ten years? Underlying everything is a passionate devotion to suffering people, a quick consciousness to social pain, and a fertile imagination in plans for social reform. Kagawa has a poet's mind, not a logician's. He is inclined to be trusting before shrewd.

Dr. Kagawa considers himself a pacifist, and I am sure that by instinct he is revolted by war's violence and anguish. But his acute human sympathy has led him during the past five years to make judgments which do not comprehend the difficult position of pacifism in a society which is guided entirely by non-pacifist assertions of power.

Concerning Dr. Kagawa's pacifism, he has gone through two stages in the past ten years. One was the stage of the China incident. The other was the stage of the full-scale Japanese war.

In the first stage Japan was clearly the aggressor. Dr. Kagawa's own country bore the major burden of unjustice. It was a situation in which Kagawa could see clearly the role of his own country as oppressor of a weaker people, and immediately arose his instinct of compassion for the underprivileged. (It is also highly significant that during the incident Dr. Kagawa was still able to read sources of information from beyond his own national borders.) Dr. Kagawa opposed the war in China and was imprisoned for his outspoken criticism of it.

Opposed Attack on China

It is interesting that Kagawa differs from most political liberals in Japan at this point. To them the Japanese war in China was a sideshow, and if it had been successful they would have accepted gladly its results. The war against America and England, in the eyes of these liberals, was the mistake. Kagawa, on the other hand, was more outspoken against the Sino-Japanese war than he ever was against Japan's war against the West. He feels that there was greater justice in Japan's struggle against America and Britain than there was in Japan's open invasion of China. This is a reaction of conscience in Kagawa that is more spiritually sound than most people give him credit for.

Then came the second stage of Kagawa's pacifism. Pearl Harbor slapped an embargo on all foreign information reaching Japan. The propagandists in Tokyo told the stories of the war in their own ways. They idealized it. I have no doubt that Kagawa was convinced by the logic of a free and independent Asia which Japan was fighting to establish. That was Tokoyo's story, and the only story Kagawa ever heard. It would naturally appeal to a man with Kagawa's background of anti-imperialism.

Furthermore, no longer was Japan up against an inferior foe. No longer was the war a simple case of powerful aggression. Suddenly the match was more even, and Japan no longer bore the full burden of war making. As this contest of power became more balanced, the injustices of power, which Kagawa had clearly seen when the battle was against China, were no longer so obvious. And before long it was the Japanese who were the oppressed and the injured. Quite naturally, Kagawa's sympathy began to turn to them as the sufferers from the injustices of war.

*Dr. Toyohiko Kagawa, No. 1 Japanese Protestant leader, has been a controversial figure among churchmen abroad because of his reported position during the war. In two articles, of which this is the first, Richard T. Baker analyzes Kagawa's wartime stand.

Critical of American Policy

This, I believe, was the development of Kagawa's thought. While the China Incident was on, Kagawa's Christian resistance to it remained steadfast. As the war against the West developed, and the Japanese had only their own propaganda as a news source, Kagawa became more and more outspoken against America and less and less resistant to the policy of Japan. In so many words I have found no endorsement of Japan' war in Kagawa's writings. But by inference from the content of his criticisms of America, he seems to endorse his own national policy.

Kagawa knew about American bombing of cities and about unfortunate brutalities committed by our troops elsewhere. It was quite in keeping with his nature to speak out against them. Kagawa has never been a capitalist nor an imperialist in economic ideology. Therefore, as he interpreted the interests of the Occident in Asia as being capitalist-imperialist, he quite naturally spoke out against those interests. For some reason he did not interpret Japan's own interest in Asia as capitalist-imperialist. Rather, he accepted the idealistic version which he was told.

Charged Exploitation of Filipinos

In, the October 24, 1942, issue of the *Nippon Times* there is printed the account of an interview with Dr. Kagawa, under the headline, "Toyohiko Kagawa to Visit Philippines to Support Educational Movement." In this article he is quoted as saying, "I will go anwhere if it is for the good of our country . . When I was in the Islands (before) I was surprised to learn that the tenant farmers of the Islands were living a miserable life. This state of affairs can be explained by the fact that the American capitalists made it a point to exploit the farming population of the Islands . . The Filipinos, especially the farmers, have to be educated properly before they can be brought to make a contribution toward the reconstruction of the Islands as a component of the Co-prosperity Sphere."

That statement is typical of Kagawa's utterances during the war. To the ordinary eye, it is plain propaganda. It is sharp in criticism of the enemy and very equivocal on Japanese policy. While it does not openly endorse Japan's war or the Greater East Asia policy, it comes close, and while Dr. Kagawa's criticism of American capitalist exploitation is legitimate if he believed it, the use made of the criticism in this story by implication exonerates all of Japan's similar imperialistic intentions.

For the sake of the record, Kagawa never went to the Philippines during the war. The trip described here was to be taken at the invitation of Filipino Christians. When it came time to seek passage, the army refused to grant Kagawa a passport. He did go to China in 1944 to meet with Christians and at their invitation. The funds were provided by a Japanese layman.

Condemned American Bombing

Likewise, Kagawa's condemnation of bombings, his moral outrage at the use of Japanese bones as GI souvenirs, his criticism of American policy in India and our treatment of the Negroes and colored races at home—all were legitimate criticism, but coming as they did and not matched with equally legitimate criticisms of Japanese policies, they were extremely useful to Japan's propaganda efforts.

In August, 1942, Kagawa was quoted on the Japanese radio as saying, "I cannot believe that the Almighty God of all the earth will permit the success of their (the Americans') inordinate ambitions for world domination which forged the spirit of racial superiority, but at the same time talks of freedom and liberty, using these words while waging this unjust war on the Oriental race."

Questioning about this "unjust war" reveals that Kagawa meant what he said, He felt the American intention in Asia was to dominate it, for an economic purpose, and, therefore, the war was "unjust." At this point his thinking again shows the tendency toward nationalism of which his critics accuse him and his gullible acceptance of the Co-prosperity Sphere ideal.

SURVEYING the CONFERENCE

American Lutheran

By Arthur P. Michelfelder

Dr. Yochum Accepts Post

DR. HAROLD LELAND YOCHUM, president of the American Lutheran Conference, second vice-president of the American Lutheran Church, and president of the Michigan District of the Church, has announced his acceptance of the presidency of Capital University of Columbus, Ohio, to succeed Dr. Otto Mees, retiring after thirty-three years of service as president of the school.

Dr. Yochum will move to Columbus and take over the reins of the 95-year-old university on August 1. A native of Fostoria, Ohio, Dr. Yochum was graduated from Capital University in 1923 and received his master of arts degree from Ohio State University a year later. He taught one year, then was graduated from Capital University Seminary in 1928 and ordained a Lutheran minister. While attending the Seminary, he taught in the college. In 1943 Dr. Yochum was awarded the honorary degree of doctor of divinity by his alma mater.

The best wishes and prayers of the Lutheran Church of America are offered in behalf of Capital University and her new president for much success in the field of Christian Higher Education.

New Professor at Wartburg

Dr. C. H. Becker, president of Wartburg College at Waverly, Iowa, has announced a new head of the sociology department at the university in the person of the Rev. August Baetke, rector of the Lutheran Deaconess Motherhouse of Milwaukee. The newly appointed professor will assume his duties August 1.

Missionaries Leave for India

Missionary Fritz and his family, Pastor and Mrs. Luther Heyde, and Pastor and Mrs. Waldo Egbert left recently for India, the Heydes and Egberts for the first time.

While enroute to their new field of labor, the missionaries organized services on board the ship. Civilians and ship personnel gathered in the officers' lounge on the Lord's Day. A choir was organized and directed by Missionary Heyde and his good wife was the pianist, Missionary Egbert served as liturgist and Missionary Fritz was the preacher. Mrs. Egbert and Mrs. Fritz were among those in the choir.

It was a most congenial group that traveled together—missionaries returning to their posts, new recruits to fill up the ranks, members of the state department, vice consuls, secretaries, and sixty troops. Truly a congregation to be served for the Master!

United Evangelical

By H. Skov Nielsen

Chaplains are Rewarded

CHAPLAIN IRVING TANGE has been awarded the Legion of Merit and Silver Star for service beyond duty in the Pacific area. He plans to return to the regular ministry in his former charge at Shelby, Ia., about July 1.

Chaplain Laurits Pedersen has accepted hospital service in South Dakota under the Veterans Administration.

The Rev. Einer Romer, who has been released from the chaplaincy after fifteen months service in France and Germany, has accepted a call from our church in Winnipeg, Canada, and has already assumed charge.

The Rev. William Larsen, recently released from extended service with the Marines in the Orient, has accepted a call from the National Lutheran Council as student pastor at the University of Minnesota.

New Professor of Theology

Dr. Ethan T. C. Mengers of Northfield, Minn., has been called by the School Board to the chair of O. T. theology in Trinity Seminary, beginning with the opening of the coming school year. Dr. Mengers is 47 years old, a graduate of the institution he is now to serve, and ordained to the ministry in 1926. His graduate work was done at Denver, Colo., while serving our Bethany Church there. For a number of years past he has served on the Board of Trustees for Dana College and Trinity Seminary.

Secure Site for Home for the Aged

The Good Shepherd Lutheran Old People's Home Association of Blair, Nebr., has taken the first active step toward realization of its objective in the recent purchase of a fifteen-acre tract adjacent to the northwestern limits of Blair, only one block from the First Lutheran Church, and in full view of Dana College and Trinity Seminary, less than half a mile away. With water, sewer, electricity and natural gas available, it is an ideal site for the projected Old People's Home.

Lutheran Free Church

By H. C. Caspersen

Death of Pastor Grambo

ANOTHER OF OUR PASTORS has been called from this life. Pastor P. O. Grambo died at Kelso, Wash., April 24, after an illness of several months. He was 72 years old.

Pastor Olaus Paulsen Grambo was born in Trysil, Norway, April 22, 1874. He came to this country in 1888. Shortly after his arrival he entered Concordia College, Moorhead, Minn., then spent some time at the Northwestern Bible School, Belgrade, Minn., whereupon he registered at Augsburg Seminary and College. Here he spent the following seven years, graduating in 1903. His first call was to Cormorant, Minn. He then served charges in the Middle West and on the West Coast, such as Silverton, Oregon, and Ellensburg, Wash. His last call was to Puget Sound and Cathlamet, Wash.

Directing Sister Dies

The Deaconess Lutheran Hospital, Minneapolis, lost its very highly esteemed Directing Sister, when Lena

Directory of Schools

of the American Lutheran Conference

ST. OLAF COLLEGE
Northfield, Minnesota
A Liberal Arts College of
The Lutheran Church
C. M. GRANSKOU, President

PACIFIC LUTHERAN COLLEGE
Parkland, Washington
College of Education
Liberal Arts
Senior High School
An American Lutheran Conference Venture
S. C. EASTVOLD, President.

Nelson on April 18 departed this life. Sister Lena, as she was popularly known, was born on Sjelland, Denmark, May 4, 1866, and came to America in her early youth. She began her services at the Deaconess Hospital in the 90s and was elected to the responsible position of Directing Sister in 1903, a position she has held with distinction for 43 years. Some years ago she was awarded the silver medal by King Haakon of Norway for long and faithful service among Norwegians.

The deceased was an exceptionally efficient executive with a pleasing and Christian attitude to people and situations and was held in highest respect of all who knew her. She was buried from the Trinity Church, Minneapolis, where the pastor, the Rev. Martin J. Olson, officiated. The sermon was given by Dr. T. O. Burntvedt, president of the Lutheran Free Church and also president of the hospital's Board of Trustees. Interment was made in Lakewood cemetery.

Notes

Pastor P. G. Sonnack, Marinette, Wis., has accepted a call from the Pontoppidan and Hope congregations, at Ellendale, Min., whose pastor, the Rev. Oliver Olson, has moved to New London, Minn. One of the returning chaplains, the Rev. L. Dahlen, has been called to Barronett, Wis. Pastor E. Gundale, Newman Grove, Nebraska, is moving to Carpio, N. D., and Pastor L. Hawkins of Spokane, Wash., to Bellingham, Wash.

Dr. T. O. Burntvedt preached Good Friday at a joint community service in St. John's Lutheran church, N.L.C.A., Northfield, Minn.

Speaking before the annual convention of the Minnesota Conference of the Augustana Synod, which met in Minneapolis, April 23-28, Dr. P. O. Bersell, president of the Synod, took exception to the fact that the new president of the University of Minnesota, in his summary of the University's tasks as a cultural center in the great northwest, had not a word to say about the importance of religion. The majority of students at the University are Lutherans, said Dr. Bersell, and it would have been in order that a word about religion in general and Christianity in particular could have been said on so important an occasion. It was gratifying to note that the city's papers the next morning gave ample space to Dr. Bersell's remarks. It were well if church leaders with frankness and fortitude would inveigh more loudly against the menacing secularism creeping into our state schools of higher learning.

The Annual Conference of the Lutheran Free Church this year will be held in Fargo, N. D., on invitation by the Pontoppidan Church and the Oak Grove Lutheran Seminary. The dates are June 12-15.

Norwegian Lutheran

Lawrence M. Stavig

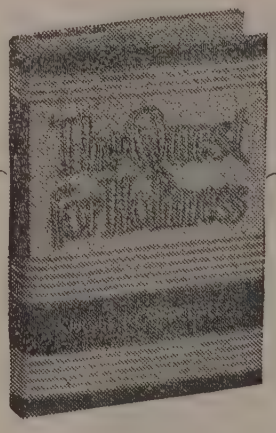
News Notes

AS OF MAY 6, forty-four of our former chaplains have accepted calls to serve as pastors of churches or to serve in other capacities in the Church. A number of other chaplains are being released.

Seven District Luther League conventions have now been held, and at all of them the attendance has been very large, in some cases the largest ever. The interest displayed by the young people is also very encouraging.

At our colleges, major building operations have now been begun at Concordia, Pacific Lutheran, Luther College, and St. Olaf College. At Augustana College a new athletic field is being built. Augustana Academy at Canton, South Dakota, is about ready to launch a campaign for funds for needed buildings.

It is expected that the attendance at the biennial meeting of the N.L.C.A. in Minneapolis in June will be very large. Reasons for this are that the Church will pay lay delegates two cents per mile, as for traveling expenses; and that there will be a centennial celebration, postponed during war time;



New Printing Now Available!

The Quest for Holiness

$2.50

BY ADOLF KÖBERLE

Repeated requests from pastors have brought *The Quest for Holiness* back into print once again. It is a book for all who desire sound and Scriptural setting forth of the truths and implications for the individual in the way of salvation known as justification and sanctification. Written with simplicity, clarity, and completeness. A Biblical, historical and systematic investigation.

Contents

Man's Attempts to Sanctify Himself in God's Sight
God's Judgment on Man's Self-Sanctification
Man's Justification Before God Through the Word of Forgiveness
Sanctification as the Work of God in the Life of the Justified Sinner
Sanctification as the Answer of the Justified Sinner
The Significance of Sanctification in the Preservation or Loss of the State of Faith
The Relation of Justification and Sanctification

Augsburg Publishing House

425 South Fourth Street • Minneapolis 15, Minnesota

also that the Choral Union is planning a concert in the Minneapolis Auditorium.

A rather unusual ceremony took place on March 31 in the Russell Avenue Church, Minneapolis, when sixty-six members, making up twenty of the church's 175 families, were publicly transferred to Calvary Lutheran Church of Golden Valley, a Home Mission congregation of the N.L.C.A. The pastor of the Russell Avenue Church is the Reverend L. W. Halvorson. Present at this ceremony was the Reverend P. S. Dybvig, executive director of Home Missions.

The returns on the Boe Chapel Appeal to date are about $400,000.

Reports come in every week from churches that offerings for Lutheran World Action have been the largest ever given at one time to any cause in the Church. In a number of cases, the offering has been large enough to meet the two-year quota of the church.

Pastoral conferences and circuit meetings have discussed the report of our Planning Commission, which will come up at the Synod meeting in June.

Our foreign missionary program is now very much alive. There are about eighty missionaries in the field, and our goal is 200. A number of missionaries and their families are now in this country on furlough, some of whom had far outstayed their regular term because of the war.

As the storm-clouds were gathering over Europe, a Danish composer, Carl-johan Schwenn, gave expression to the universal longing of human hearts in a choral work entitled "Da Pacem, Domine"—"Grant Peace, O Lord." The composer wrote a letter to his friend, Gunnar Malmin, of Pacific Lutheran College, Parkland, Washington, asking if he would care to sing this "Prayer for Peace" in America. In the meantime, war had broken out, and the Nazis moved into Denmark. The letter was finally delivered last fall, after a delay of four years. Mr. Malmin immediately addressed an air-mail letter to Denmark stating that a "Prayer for Peace" was still very much in order, and asking for a copy of the music. And now the "Choir of the West" is singing it—and a beautiful and deeply-moving song it is.

Augustana Synod

By William E. Berg

Convention in Duluth

THE EIGHTY-SEVENTH ANNUAL convention of the Augustana Synod will be held in the Bethany Lutheran Church of Duluth, Minn., beginning Tuesday evening, June 11, and continuing through Sunday afternoon, June 16. The preparatory work for the convention will be taken care of by the Synodical Council, which convenes June 5 through 8. The application of 35 candidates for the Holy Gospel ministry will be heard by the Ministerium on June 10 and 11. The solemn rite of ordination will take place on Sunday afternoon, June 16. Seven of the 35 candidates for ordination have applied to the Board of Foreign Missions for "overseas duty."

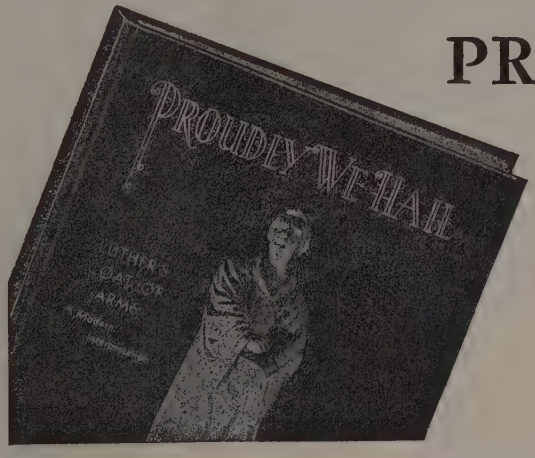
A Critical Problem

One of the most critical problems facing our Synod today is the shortage of manpower in the pastoral office, or, in other words, the alarming shortage of candidates for the Gospel ministry. We face the puzzling paradox of an expanding program of world missions without sufficient recruits to man the program. We have said it again and again, that this is surely our finest hour as we heed the Master's call to evangelize the world. The opportunities to bring the Gospel to the lost and to extend the Kingdom are unparalleled in our history. The challenge is breath-taking. The alternative to an all-out effort and a supreme commit-

This is a really inspirational book. It will be a popular gift book.—*Lutheran Herald.*

The book is written in a popular style, in clear, simple language, and with many illustrations. The reader will find new beauty and meaning in the Lutheran emblem.—*The Lutheran.*

The book is a challenge to all Lutherans not just to sit and defend their orthodox position, but to make their church and their work really count for God.—*The Ansgar Lutheran.*



PROUDLY WE HAIL

By EDWARD KUHLMANN

HERE IS a modern interpretation of Luther's coat of arms by a facile Lutheran writer of numerous books.

"The black cross tells us that neither Jesus' ethics without His sacrifice nor an aloof theological Christ is sufficient; He must be permitted to come into our lives.

"The red heart speaks of the supremacy of God's love for man.

"The white rose represents growth in partnership with God, God's cleansing of man, and the perpetuation of Christian life.

"The blue sky indicates new visions of God, man, and the church.

"The golden ring stands for inclusiveness and calls for Lutheran unity.

"The writer, pastor at Oil City, Pa., who is also an artist, with numerous worth-while pictures to his credit, communicates his appreciation of beauty to his readers, making it a vehicle for a spiritual message. He has a fine sense of humor, a wealth of telling illustrations, and an appealing seriousness which attracts. He makes effective use of analogy to clarify and emphasize his points, but he is never guilty of the unpardonable sin of attempting to prove anything by analogy.

"All Lutherans will welcome this little volume."—EARL S. RUDISILL in *The Parish School.* $1.00

The Black Cross *A Red Heart* *The White Rose* *The Blue Sky* *A Golden Ring*

THE WARTBURG PRESS 57 E. Main St. Columbus 15, Ohio

ment to Christ for this Kingdom task is utter defeat, futility and self-frustration growing out of a fearful betrayal of our trust. In that irrevocable commitment to Christ to "go and make disciples" must be the faithful fulfillment of these words of our Lord, "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."

In the Synod there are today no less than 275 congregations that are vacant and without the services of a resident pastor. These vacant congregations are in 157 parishes. In addition to this situation, we face the fact that the Synod in the last six years has led the way among Lutheran bodies in America in the establishment of approximately fifty new missions. How we thank God for these fields! But we have now reached the point in our expansion program where additional funds, and especially, more men will be needed to carry on this type of aggressive work. Then, too, we face the tremendous and gripping challenge of world missions, with orphaned missions waiting to be claimed for Christ, and with one-half of the souls in the world waiting to be claimed for Christ or for Satan, for Christianity or for pagan religions. I write of this as a reporter because I believe it is news—news of one of our greatest problems and challenges.

There is a sure remedy. There is a way out. It is the way up. It is, first of all, to follow the mandate of the Master to "pray for laborers." We are to pray that He will send them. We are to pray for revival, for spiritual deepening and quickening, for a Holy Spirit awakening out of which shall come laborers and witnesses for this hour. This is basic. We believe this prayer program of Life and Growth has been launched and will expand. And then what? I am happy to report a specific program now launched in the Synod, which, under God, will be used to meet the challenge of this hour. Here are three outstanding aspects of the program:

1. A mobilization of the local congregations so that lay people are encouraged to participate in a great program of soul-winning.
2. An official Synodical program which aims for the recruiting, training and directing of consecrated lay workers and establishing an effective lay ministry.
3. A prayer-powered program which shall, under God, bring large numbers of trained workers into the Gospel ministry. We want this to be God's recruiting program with the Holy Spirit in charge.

As long as I have thus departed from my reporter's role and have become (perhaps presumptuously, though I hope not) a commentator and even a columnist or propagandist, let me close with a paragraph by Bishop Ralph S. Cushman in his fine devotional book, *Spiritual Hilltops:*

"The most pathetic thing in the world is a great machine, built to go, but lacking power to make it move. America has an ever-increasing number of so-called "million-dollar Churches," but have these modern societies the power to convert sinners and build up believers in the faith? On that first day of Pentecost there was no great church machinery, but there were men and women evidently filled with the presence and the power of the Spirit of God. The result was the conversion of thousands to Christ. If the modern Church loses this power to convert sinners and denounce evil, does it not lose its right to be called a Church of the Living Christ?"

Minnesotans Attend Church

As an average, 67 per cent of the members of churches belonging to the Minnesota Conference, Augustana Synod, attend morning worship on Sundays. This was revealed by Dr. Emil Swenson, Minneapolis, Conference president, in his report to the 88th annual convention of the Conference in Minneapolis.

Dr. Swenson said the finding was based on information received from 266 of the Conference's 321 congregations located in Minnesota and parts of North and South Dakota. Main causes of non-attendance, according to Dr. Swenson, are indifference, unsuitable working hours, the time of worship, no pastors for some congregations and "Sunday diversions."

He disclosed that most children of the Conference are baptized at the age of from four weeks to eight months and that 71 per cent of all baptisms take place in the church.

Attendance at the Lord's Table is increasing, he reported, with the average attendance at communion services now 67 per cent of the members.

Lutherans Push Campaign For Relief Clothing

New York—A nation-wide campaign by Lutheran World Relief to collect clothing and shoes for European relief will be intensified this summer although the original goal of 2,000,000 pounds of clothing already has been reached, Dr. C. E. Krumbholz, chairman of the administration committee, announced here.

Dr. Krumbholz said the summer drive was necessary to assure a steady flow of goods to the war-stricken countries. He pointed out that stocks on hand at the agency's warehouse at Easton, Pa., are nearly depleted, and stressed the necessity of building up a backlog of supplies for shipment during the summer.

Lutheran World Relief has been allocated space by CRALOG to send 300 tons of goods per month in April, May and June to the American zone of occupation in Germany, Dr. Krumbholz said.

It also is expected, he said, that 50 tons will be sent monthly to both the French and British zones in Germany. In addition, plans are nearing completion to ship 20-30 tons monthly to Japan through the newly-organized Licensed Agencies for Relief in Asia.

Approve Bill Permitting Relief to Enemy Nations

Washington, D.C.—The amendment to the Trading with the Enemy Act, permitting direct donation of food, clothing, and medical supplies from individuals in the United States to individuals in former enemy nations passed the House of Representatives unanimously. Earlier it had been unanimously passed by the Senate.

The bill has been watched with great interest in Quaker, Lutheran and Roman Catholic circles. Representatives of these groups were on record as favoring it and had urged its passage on many Congressmen.

British Watch Catholic Politics in Germany

Geneva—British occupation authorities are keeping "a close watch" on alleged political activities by the Roman Catholic Church in Germany, according to a dispatch from Luebeck quoted in Swiss newspapers.

The report recalled that Archbishop Joseph Frings of Cologne recently visited Munster to confer with the head of the Catholic Center Party, and that subsequently a joint pastoral letter was issued by Archbishop Frings and six suffragan bishops criticizing policies of the four occupying powers.

British authorities, the Luebeck report said, are not interfering with the Church, but their attitude is that the clergy should confine itself to religious matters and that bishops who engage in politics should be held responsible to the military government.

Choir Pulpit GOWNS
Confirmation Robes, Paraments. Fine materials, beautiful work, pleasingly low prices. State your needs. Catalog and samples on request. DeMoulin Bros. & Co., 1224 S. 4th St., Greenville, Illinois.

ON THE RELIGIOUS HORIZON

Catholics Launch Effort To Combat Divorce Trend

Chicago Archdiocese Forbids Members to Seek Separation without Bishop's Consent

CHICAGO—Launching a new campaign against divorce, the Roman Catholic archdiocese of Chicago has forbidden its parishioners to seek either separate maintenance or divorce through the civil courts without the permission of the bishop or his representatives. The ruling is contained in a memorandum sent to each of the 450 parishes by the Rt. Rev. Msgr. Edward M. Burke, chancellor of the archdiocese, at the request of Samuel Cardinal Stritch.

The memorandum states that "in the religion we profess we make strong claims and those outside the fold are anxious to see how we fulfill these claims in our lives. Catholics flocking to divorce courts are an enigma to non-Catholics and a frightful example to their brethren."

Text of the memorandum follows:

"Married persons are to observe the obligations of conjugal cohabitation unless a just reason excuses them. In all instances except adultery, the permission of the bishop must be obtained to separate. Even in that exception there are certain conditions that must be fulfilled.

"In the archdiocese of Chicago the bishop administers these cases through a court he has established and which he has entrusted to chancery officials. The decision of this court is binding in conscience.

"As a practical rule that must not be misunderstood we legislate that Catholics are forbidden to approach the civil courts either for separate maintenance or divorce, without permission of the bishop or his representatives. Catholic lawyers are bound by this law.

"The Church is anxious about the moral dangers for a married person who lives separate from his or her spouse. The Church is also anxious about scandal which separation or divorce gives.

"In the religion we profess we make strong claims and those outside the fold are anxious to see how we fulfill these claims in our lives.

"Catholics flocking to divorce courts are an enigma to non-Catholics and a frightful example to their brethren."

Church Attendance Aided In San Francisco by War

San Francisco—Church attendance in San Francisco has more than doubled since the pre-Pearl Harbor days, according to a survey made here among Catholic, Protestant, and Jewish church leaders.

Attendance started to increase during the worried days of war-time stress. In some churches, the increase has continued since V-J day. In other churches, the wartime attendance has been maintained.

Low Cost PREFERRED RISK LIFE INSURANCE for COMPLETE FAMILY PROTECTION

By investing a few dollars each year in a life insurance program, it is possible for you to leave your family not only what you have had time to save, but all you intended to save. It is the only plan whereby you can create an estate before you actually earn the money.

Our Preferred Risk policy, available to select risks in the amount of $5,000 or more, can be issued to every member of your family from 5 years of age, and will meet all the requirements of complete family protection during the time it is needed, or provide regular income when the need for protection no longer exists. Ask your LUTHERAN MUTUAL agent for complete information about our Preferred Risk protection.

LUTHERAN MUTUAL LIFE INSURANCE CO.
WAVERLY IOWA • Founded 1879

Without obligation, send me FREE copy of your new folder, "Lutheran Mutual Preferred Risk Life Insurance."

Name _____ Age_____
Address _____
City _____ State_____

A LIFE INSURANCE COMPANY EXCLUSIVELY FOR LUTHERANS

Editors Would Promote Protestant Principles

Assert Anti-Protestant Bigotry Must Be Resisted in United States

WASHINGTON, D. C.—Resolutions advocating more vigorous promotion of Protestant principles by Protestant editors and publicists were adopted at the conclusion of the annual Associated Church Press convention here.

One resolution called upon Protestant religious journals to 'set forth increasingly the indispensable Protestant position on all matters affecting the lives and welfare of the American people." The same resolution protested the "growing evidence throughout the United States of anti-Protestant bigotry and intolerance."

"The Protestant ideal of the inherent worth of every human being and the personal liberty of every individual is in direct contrast to the imposition upon the people of the authoritarian concepts of life and government," said the resolution.

The convention approved in principle the formation of "an inclusive Protestant agency for the collection, processing, and distribution of news and the expression of Christian convictions by the use of the methods of public relations."

It was recommended that this agency be an official body related to the Churches, but at the same time "free enough to do its work and free enough to be itself an example of the principles of freedom of the press."

The editors proposed that the agency be set up by cooperation between Protestant denominations and the publicity offices of the eight interchurch agencies which are now considering a merger.

Function of the proposed agency, the resolution stated, should be to "bring to bear the contribution of Protestant Christianity through the press and in the general field of public relations."

The resolution was drafted by Dr. Harold E. Fey, an editor of the **Christian Century,** Chicago, and was presented by Dr. Guy Emery Shipler, editor of **The Churchman,** New York. Dr. Shipler is chairman of a committee appointed at the 1945 convention to make a study of Protestant public relations.

Details on organization of the proposed agency were not worked out at the convention, but it was urged that Dr. Shipler's committee be consulted in any action taken on the proposal by any of the interdenominational agencies.

In another action, the editors voted to appoint a committee to consult with heads of theological seminaries and journalism schools regarding institution of courses in religious journalism.

A further resolution congratulated the D. A. R. on its action in permitting the Tuskegee Institute choir to appear in Constitution Hall. The convention expressed hope that the "white artists only" clause would be deleted from the Constitution Hall lease at the forthcoming D. A. R. Continental Congress.

Reports Wartime Deception Still Problem in Norway

Minneapolis, Minn.—The "white lies" they told during the war occupation period have returned to plague the people of Norway, according to a Norwegian church official visiting here.

So accustomed did the Norwegians become to deceiving the Germans that it became a part of their daily lives, the Rev. Thorlief Holm-Glad of Oslo, said here. "It was considered a victory if one could deceive a German and no one hesitated," he reported.

Now the Norwegians are finding it difficult to shake off the mentality of the occupation period, he said.

"While law and justice have come back to our nation," he declared, "there are many who find it difficult to adjust themselves to the new situation—especially children who learned from babyhood that deception is not always wrong.

"This is a dangerous situation," he added, "that we must correct as fast as possible."

Canadian Girls to Serve As Backwoods Ministers

Toronto, Ontario—Like the old saddlebag preachers of a century ago, 23 girls now in training in United Church colleges are to go out this summer into Canadian frontier territory to do the work of ministers. They will travel on horseback, on bicycles, in buggies, and a few of them in old motor cars.

Six are taking the theology course and hope before long to be ordained ministers. The United Church, which is the only large Protestant body in Canada to admit women to the ministry, now has about a dozen of them working on fields scattered throughout the Dominion.

"We used a few girls in this summer activity and we found that they did splendid work," said the Rev. M. C. Macdonald of the home mission department.

"The girls will be on fields in the prairie provinces, British Columbia, Alberta and Ontario, and possibly the maritimes," he said. "They will have from two to eight preaching points on their charges. Most of them will preach three times a Sunday."

The girl preachers will organize and conduct Sunday schools, look after vacation camps and schools, do pastoral visitation and conduct funerals.

Danish Ecclesiastical Minister Bars Women as Clergymen

Copenhagen—Recent proposals in the Danish Parliament that women be permitted to act as ministers in the Lutheran Church have met with the unqualified disapproval of Carl Hermansen, new Minister of Ecclesiastical Affairs.

The plan, strongly backed by the country's women's organizations, will not be carried through during his term of office, Hermansen declared. He maintained that no such measure is demanded on the part of congregations, and therefore it would be unreasonable to adopt it.

Up till the present the Danish Church has rigidly excluded women from participation in the ministry except in rare instances when they have been permitted to preach without ordination. Proponents of the measure argue that since the number of candidates studying for the ministry has fallen off considerably, the need for new clergymen should be met by permitting women to enter the Church as fully-ordained ministers.

French Lutheran Synods Discuss Union

Paris (By Wireless)—Union of the three synods of the Lutheran Church in France was discussed at an informal meeting of churchmen at Strasbourg, but it was decided to refer unity negotiations until the Lutheran Church in Alsace, which suffered severely under the German occupation, has been reorganized.

The Alsace Church, which is termed a "branch" of the French Church, is still a State Church. It is expected, however, that steps will shortly be taken for its disestablishment. This would be the first move toward setting up a United Lutheran Church of France, embracing about 350,000 members.

Churchmen present at the Strasbourg meeting represented Lutheran synods, or consistories, in Paris, Montbeliard, and Strasbourg which, prior to 1873, were under the over-all control of the Strasbourg body. After the annexation of Alsace, the synods in Paris and Montbeliard functioned independently, as did the Strasbourg group. This situation has prevailed up to the present, and there has been little contact between the three organizations.

Church Unity Promoted To Give Aid to Germans

Protestants and Catholics Form Coalition to Meet Plight of Refugees

FRANKFURT ON THE MAIN (By Wireless)—Dr. Otto Fricke, director of foreign relations for the Evangelical Church in Germany, announced here that German Protestant and Roman Catholic leaders have joined in an unofficial national political program to help establish a new order in Germany "based on Christian principles."

A similar announcement has been made by the Most Rev. Antonio Hilfrich, Roman Catholic Bishop of Limburg, in Prussia, who declared that one of the immediate purposes of the Protestant-Catholic coalition is to aid the 10,000,000 to 15,000,000 persons being deported from Silesia and Sudetenland to western Germany under "unjust and inhuman conditions."

Bishop Hilfrich asserted that the deportations are "worse than what Hitler and the Nazis did," and that "these people have no opportunity to fight back."

Warning that "if the Church remains in the background in public life, things like National Socialism will rise again," Dr. Fricke said that both the Protestant and Catholic Churches, in spite of differences in the past, now want to work together in a common cause.

Cooperation Is Unofficial

Both leaders stressed that the campaign by the two Churches is "unofficial" and that there have been no joint meetings as yet of top-ranking leaders.

Discussing the deportation of Silesian and Sudeten Germans, Bishop Hilfrich recommended that persons ordered deported should receive individual screening by Russian occupation authorities before being forced from their homes. He said: "Innocent people who never supported the Nazis should not be punished and driven from estates they have lived on for 700 years."

Dr. Fricke recalled the recent joint pastoral letter by the Roman Catholic Archbishop of Cologne and six other bishops protesting against policies of the four occupying powers, and admitted that this was a surprise to Protestants. He added, however, that a similarly critical, though more mildly phrased letter, was read in Evangelical churches.

Dr. Fricke has been a prominent leader in interfaith goodwill efforts in Germany, and recently launched an interfaith group in Frankfurt, first of its kind in the history of this or any German city. A prominent figure in the fight of the Confessional wing of the Evangelical Church against Hitlerism, Dr. Fricke was twice imprisoned by the Nazis.

Floating Church Accommodates Norwegian Fishing Villages

Oslo (By Wireless)—A floating church—first of its kind in northern Norway—is serving the spiritual needs of remote fishing villages in the Tromsoe area, where many churches were destroyed during the German occupation. The church is built on a barge and has been consecrated by Lutheran Bishop Krohn Hansen of North Norway.

The barge church, in charge of Dean Alf Wiig, accommodates forty persons. It is equipped with a chapel for holding baptism, marriage, and communion rites. The barge was purchased with funds donated largely by the World Council of Churches in Geneva and by the Swedish Lutheran Church.

Clergymen in the diocese are free to use the barge for two-week periods each. The floating church also transports food and clothing to needy populations. Twenty-six churches and 15 rectories were demolished in the Tromsoe district and reconstruction is expected to take many years.

THREE NEW PUBLICATIONS

that are "tools" for Church Work

A Study of the TOWN AND COUNTRY CHURCHES of the Lutheran Augustana Synod by A. D. Mattson

This booklet, published under the auspices of the Augustana Board of Home Missions is a completion and revision of a study of the rural life program that was first reported on by the author in "A Study of the Midwest Rural Churches" published last year. The author, who is Professor of Ethics and Sociology at Augustana Theological Seminary, is spending half of each year in rural mission work. His evaluation of the rural life program is based on first hand information.

Size 7⅝x5¼ inches, paper cover, 64 pages. Net 40 cents.

When You Build THE HOUSE OF GOD

For some time there has been a need for more information regarding church architecture. During the past year the Commission on Church Architecture of the Lutheran Augustana Synod has given much time and thought to the preparation of a guide book on this subject. "When You Build the House of God" is the result. It is a handbook that is valuable to the church at large rather than to any one Synod.

Here, briefly, are the contents of the booklet: The Purpose of the Synodical Commission on Church Architecture; Facts and Figures, Survey and Statistics, Dollars and Sense, Sites and Plans, Worship and Work, Education and Equipment, Planning the Parsonage. There are many illustrations, a variety of sample plans, a detailed preliminary survey sheet, and a bibliography.

The price of this 64-page large size booklet is .75.

THE LUTHERAN CHURCH by Martin E. Carlson

Introducing the Lutheran Church to unchurched men and women and making plain to all who would know what are its essential beliefs and practices, is the main purpose of this friendly, informative pamphlet. It is just the tract to give prospective members and inquirers concerning Lutheranism. In sixteen pages it gives a comprehensive and interesting presentation of the Lutheran Church, its historic background, its position as an American church, its belief, and its work. For Lutherans, too, it furnishes a refresher course in brief.

Size 5¾x3⅜ inches, 16 pages.

Single copy, net 5 cents; dozen net 50 cents; 100, net $3.00.

AUGUSTANA BOOK CONCERN Rock Island, Illinois
Branches: 818 Second Ave. South, Minneapolis 2, Minn.
1210 Garland Bldg., 58 East Washington St., Chicago 2, Ill.

Need Not Bear Arms To Become a Citizen

Supreme Court Makes Important Decision Regarding Oath of Aliens

WASHINGTON, D. C.—The Supreme Court ruled here that an alien who will not fight may become a citizen if he will serve in the Army some other way. Five justices agreed that James Louis Girouard, 44-year-old Canadian-born engineer, of Stoneham, Mass., may take the oath of allegiance even though he has religious scruples against bearing arms. Three other judges dissented sharply.

Justice William O. Douglas spoke for the court in upsetting three famous cases which for more than fifteen years have been United States law. In all three the Supreme Court denied the oath of citizenship to persons who believed, like Girouard, that it is wrong to take up arms.

The question up to the Supreme Court in these cases, and in the Girouard case, was not whether an alien ought to have to promise to fight. It was whether Congress has by law required them to promise to do so. Three times in the past the court said the law does call for such a promise. Justice Douglas said flatly that all three decisions were wrong and that the true law was stated by the late Justice Oliver Wendell Holmes, when he said:

"If there is any principle of the Constitution that more imperatively calls for attachment than any other it is the principle of free thought—not free thought for those who agree with us but freedom for the thought that we hate. I think we should adhere to that principle with regard to admission into, as well as to life within, this country."

Douglas pointed out that if Girouard had been born a citizen, he might have become a Congressman even though his Church, the Seventh-day Adventist, taught him that arms-bearing was wrong.

"Total war in its modern form," he declared, "dramatizes as never before the great cooperative effort necessary for victory. The nuclear physicists who developed the atomic bomb, the worker at his lathe, the seaman on cargo vessels, construction battalions, nurses, engineers, litter bearers, doctors, chaplains—these, too, made essential contributions. And many of them made the supreme sacrifice . . . the effort of war is indivisible; and those whose religious scrpules prevent them from killing are no less patriots than those whose special traits or handicaps result in their assignment far behind the fighting front. . ."

The oldest of the three decisions overruled by Douglas was that by which the Supreme Court in 1929 refused citizenship to Rosika Schwimmer, a noted pacifist of the period. She refused to promise to fight.

The other two decisions, ruled on in 1931, involved Dr. Douglas C. MacIntosh, a Canadian chaplain in the first World War and more recently a Yale professor, and Miss Marie A. Bland, also a Canadian, who served as an American Army nurse in 1917-18. The MacIntosh case, especially, was widely discussed in church circles.

Chief Justice Harlan F. Stone and Justices Stanley F. Reed and Felix Frankfurter took the view that the court declared willingness to fight a requirement of citizenship many years ago and since Congress has said nothing to the contrary this must now be taken to be the law.

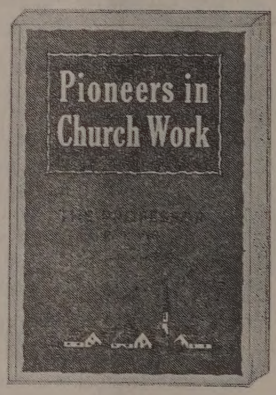
NO COMPLAINT

"I just stopped to tell you," began the man before the complaint desk of the gas company, "that my gas stove blew up yesterday."

"Tell that to a plumber," replied the surly clerk; "that's no fault of ours. You've got no kick here."

"Oh, I'm not kicking," replied the customer, cheerfully; "only I thought I'd tell you that your meter backfired at the same time, and I've done nothing since but pick up silver quarters off the cellar floor. Good morning to you."

Announcing



The Professor

P. S. VIG

The First of a Series on Pioneers in Church Work

By Theo. P. Beck. The first in this new series of books will soon be ready. Three more biographies will follow sometime later. You will want to add these life stories of our church pioneers to your library.

To make sure you get your copy as soon as the book is off the press, place your order now.

Tentative price, 75c

A Living Church at Work

Here is a handbook you will find is of special interest to all church workers and all who are interested in the truly spiritually "living" church. It has been written with the aim in view to strengthen the spiritual life in the congregation and kindle a more progressive spirit in its midst. It is to serve as "a true expression of the faith, life, and practice of our Church." Contains numerous practical suggestions and much food for prayerful meditation. We recommend it as a thought-provoking and action-stimulating book.

Available with three ring punching, if preferred.

Paper Cover **Price, 50c**

LUTHERAN PUBLISHING HOUSE

200 South Fifth Street **Blair, Nebraska**

Church Relief Reaching Needy in Russian Zone

Finland, Poland and Hungary Also Get Help from American Churches

GENEVA (By Wireless)—Arrangements have been made for the first shipment of relief supplies to the Russian occupation zone of Germany through the World Council of Churches, it was announced here by Dr. Sylvester C. Michelfelder, chairman of the material aid division of the Council's Department of Reconstruction and Inter-Church Aid.

Dr. Michelfelder said that 43 tons of sugar are now being prepared for shipment from Basel. The sugar will be routed to Berlin on an International Red Cross train and it is hoped to distribute three or four carloads from that point to Mecklenburg province.

A German relief committee, Dr. Michelfelder revealed, has meanwhile been established in the Russian zone, composed of representatives of the Hilfswerk, agency of the Evangelical Church in Germany, and of Caritas, national Catholic charitable organization. The committee also includes representatives of labor, political, welfare, health, and education groups.

The relief committee, according to Dr. Michelfelder, will be supervised by a Red Cross representative in Berlin, and will be under the jurisdiction of Russian military authorities. All relief gifts, it was agreed, will be marked with the names of donors.

Relief Reaches Finland

First relief shipments to Poland and Finland through headquarters of the World Council of Churches have arrived safely. The supplies consisted of Swedish Army surplus material bought in Stockholm and shipped directly from that point.

Bills of lading mailed to Geneva show that 1,225 cases of canned meat were sent to the reconstruction committee representing Protestant churches in Poland, and 817 cases to a similar group in Finland. The same shipment contained 2,242 cases of meat and dehydrated vegetables for the Hilfswerk, relief organization of the Evangelical Church in Germany.

Cost of the relief supplies was met by a donation of $50,000 received from Protestant churches in the United States by Dr. Robbins W. Barstow, director of the World Council's Commission for World Service.

Church headquarters in Finland announced that aid has also arrived from American Lutherans in the form of one thousand bales of clothing, 50 bags of shoes, and $8,500 for relief needs. In addition, 134 bales of blankets and 75 cartons of shoes have been received from the Church Committee for Overseas Relief and Reconstruction in the United States.

Dr. Sylvester C. Michelfelder, chairman of the material aid division, announced that deaconesses of the Evangelical Church in Germany have sent an urgent plea for insulin for hospitals in Hanover and Detmold, where needy patients are receiving only one per cent of normal requirements.

Critical Situation in Vienna

The food situation is increasingly critical in Vienna and may be at its worst by June, according to Miss Margaret Jones, representative of the American Friends Service Committee who has returned here from her second visit to the Austrian capital.

"While the Austrians are warmer and happier than they were last December," she declared, "most people are living on 800 or 900 calories daily." This is regarded as a starvation level, but an even lower consumption is expected in the next two months."

Miss Jones said UNRAA has recently initiated civil relief aid in Vienna, but that it will take time to "consolidate relief lines." She revealed that the Friends have eight representatives in Vienna who are distributing cereal, canned fish, and milk, mostly to adolescents, as well as cod liver oil to 9,000 children under six years of age. The Quaker group also hos provided large quantities of clothing.

Quakers distributed food to 3,000

ASSURE A COLLEGE EDUCATION
With an L. B. Educational Plan

Your child's future . . . his success in life . . . depends pretty much on the start you give him. And a college education is one of the most important advantages he can have. But advanced education is expensive . . . will you be able to afford four years of college when the time comes? Take the safe, sure way of guaranteeing your child the advantages of a college education . . . with a Lutheran Brotherhood Education Plan. Only a few dollars a month now, but it will mean a good start on the road to success in later years. Write for details today.

LUTHERAN BROTHERHOOD
LEGAL RESERVE LIFE INSURANCE FOR LUTHERANS
608 Second Avenue So. Herman L. Ekern, President Minneapolis 2, Minn.

children who are in camps awaiting deportation to Germany.

Food Packages Reach Hungary

Budapest—Four thousand food packages from American Protestants have been received by the Hungarian Reformed Church, it was announced here by Bishop Ladislaus Ravasz. The packages, each weighing five pounds were sent through the material aid division of the World Council of Churches in Geneva. Another consignment of 8,000 seven-pound packages is expected soon, Bishop Ravasz said, expressing "deepest gratitude for the generous aid given by American Protestants."

He listed food, medicines, clothing, utensils and money as forms of aid most needed by impoverished countries in Europe. Hungarian pastors are badly in need of clerical robes and black suits, while housewives are anxious for needles, thread, pots, knives, spoons and forks, Bishop Ravasz stated. Money can now be sent through the Hungarian banks.

Lutheran congregations in Hungary have received 10,000 Swiss francs (about $2,500) through Dr. Sylvester C. Michelfelder, American Lutheran representative attached to the Material Aid Division of the World Council of Churches in Geneva. The money was contributed by Lutherans in the United States.

Hungarian Lutherans also have received food, medicine and clothing donated by Swedish congregations. The supplies were delivered here by a team of 65 Swedish truck-drivers for whom Bishop Louis Ordas Wolf held a special worship service.

4,280 Army Chaplains Demobilized to Date

Washington, D. C.—Six hundred and twenty Army chaplains were separated from the service during March, making a total of 4,280 Army chaplains demobilized from Sept. 1, 1945, through March 31, 1946, Maj. Gen. Luther D. Miller, Chief of Army Chaplains, reported here.

The largest number of Army chaplains on duty at any one time was 8,171 on July 31, 1945, but only 3,861, or less than half, are in the service today General Miller stated.

At the peak of Army chaplain strength, there were 5,655 Protestants, 2,270 Catholics and 246 Jews serving in the Army's Corps of Chaplains, according to the report issued here.

Since Pearl Harbor, 1,430 chaplains have received 1906 decorations, the report stated, seventy-seven Army chaplains were killed in action, including 12 lost in the sinking of a Japanese prison ship and one killed during the bombing of Germany.

Non-battle deaths among Army chaplains, including five who died in Japanese prison camps, totalled 77, while 250 chaplains were wounded in action, including those not hospitalized. Since V-E Day, 21 chaplains have been returned to military control from German prison camps and since V-J Day 16 chaplains have been rescued from Japanese prison camps.

Chicago Lutherans Forbid Dancing in Church Halls

Chicago—The Chicago Conference of the American Lutheran Church, representing thirty-three churches in Illinois and North Indiana with more than 10,000 adult members, at its annual convention here passed a resolution forbidding dancing in church halls.

"Let the Church be the Church," the resolution said, adding that the Conference "frowns on any attempt of any organization to foist dancing on the Church."

The Rev. S. J. Altpeter, pastor of the Zion Church of Chicago, said that only one church in the Conference had young people's groups desiring dancing on church property.

Announcing A New CONCORDIA Publication

Make Yours a Happy Marriage

The Author—

Dr. O. A. Geiseman, nationally known speaker and writer, is pastor of Grace Lutheran Church, River Forest, Illinois. The present volume has grown out of the rich background of thirty years of pastoral experience.

The Contents—

Provide a blueprint for marital happiness. Dr. Geiseman discusses with frankness and forthrightness the many problems confronting those recently married or contemplating marriage—and points the way to their solution.

The Chapters—

Include "Happiness in Marriage," "Husbands," "Wives," "Union on the Physical Level," "Union on the Intellectual Level," "Union on the Spiritual Level," "Adjustments," "Source of Strength," "Bon Voyage."

The Book—

Is bound in blue cloth, with gilt title stamping. The pages are embellished in French-grey design. A beautiful, small (only 4½x 7) book of 88 pages, a most appropriate wedding or engagement gift.

ONE DOLLAR

CONCORDIA PUBLISHING HOUSE

3558 South Jefferson Avenue Saint Louis, 18, Missouri